DOCUMENT RESUME

ED 216 963 SO 014 064

AUTHOR Stone, Frank A., Comp.
TITLE Middle East Studies: A Catalogue of Middle East Studies Resources In or Near Connecticut. Area Studies Resource Guides, Number Two.
INSTITUTION Connecticut Univ., Storrs. Thut (I.N.) World Education Center.
PUB DATE 81
NOTE 77p.; Contains some pages of small, broken type. Best copy available.
AVAILABLE FROM I.N. Thut World Education Center, Box U-32, University of Connecticut, Storrs, CT 06268 ($3.50, plus $0.70 postage).

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Arabs; Arts Centers; Dining Facilities; Elementary Secondary Education; Higher Education; Islamic Culture; Jews; Middle Eastern History; *Middle Eastern Studies; Museums; Professional Associations; Resource Materials; Units of Study
IDENTIFIERS Connecticut; Holidays

ABSTRACT

This directory of Middle Eastern resource materials in or near Connecticut is designed for use by educators, librarians, media specialists, and the general public. The Middle East is defined as the part of the world known as Southwest Asia/North Africa (SWANA). The information is organized under ten major categories: associations and organizations; college courses and centers; curriculum materials and published information sources including materials for teaching about Iran, Afghanistan, and Turkey, two study units entitled "People and Places," and "Water in the Middle East," and a seminar outline on "Culture and Education in the Middle East;" films, filmstrips, slide sets, and artifact kits; national holidays in Middle Eastern countries; museums and art galleries; religious institutions that have Middle Eastern roots; representatives of Middle Eastern governments; restaurants and food shops; and specialty shops. The directory concludes with two articles--"The Lebanese Community in Hartford," and "Correcting Stereotypes about Middle Eastern Peoples." (RM)

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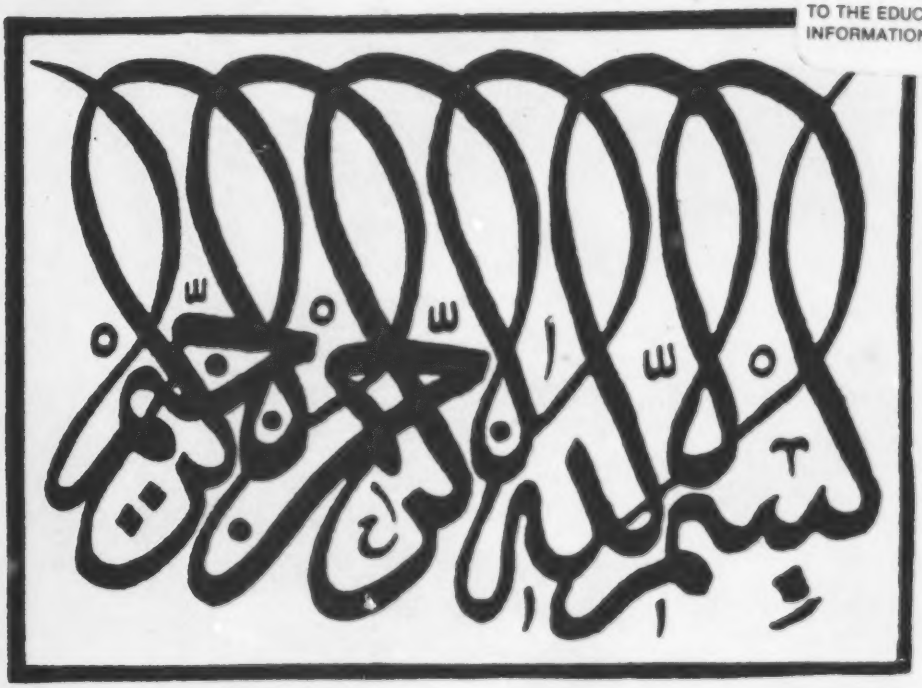
MIDDLE EAST STUDIES



Frank A. Stone, Compiler

A Catalogue of
Middle East Studies
Resources in or near
Connecticut

Area Studies
Resources Guides,
Number Two

SP 014 064

THE I.N. THUT WORLD EDUCATION CENTER
Centro de Educacion Mundial I.N. Thut
BILINGUAL - MULTICULTURAL - INTERNATIONAL - GLOBAL
Box U-32, School of Education
The University of Connecticut
Storrs, Connecticut 06268

- 1981 -

DEDICATION

Middle East Studies is written for young people like our own four children who share in the Middle Eastern heritage. It is for David Taner, who was born at Gaziantep, Turkey. For Ruth Sevim who came to the world in Ankara, Turkey. For Beth Alev who was born in Beirut, Lebanon. For Priscilla Gülen who is our native born New Englander but who has still been inducted into much that is Middle Eastern. And for Kevork Esayan, who is the Armenian part of our extended family. It is also an expression of affection for their mother, Barbara M. Stone, who I courted on the shores of the Bosphorus and married in the city of St. Paul, Tarsus.

ACKNOWLEDGEMENTS

This catalogue could not have been compiled without much assistance from my colleagues at The University of Connecticut and graduate students who have shared ESIM 448: Seminar in International Education - Culture and Education in the Middle East. I particularly thank the Reference Room and Special Collections staffs at The University of Connecticut Library.

The illustrations are reproduced from:

Anatolia College Cook Book. Salonica, Greece: Anatolia College, - .

Armenian Coins and Medals. New York: Diocese of the Armenian Church of America, 1971.

Genesis 2, An Independent Voice for Jewish Renewal, 12(7), Boston, MA, April, 1981.

Howard Greenfeld, Chanukah. New York: Holt, Rinehart and Winston, 1976.

Grace W. McGavran, They Live in Bible Lands. New York: Friendship Press, 1950, 1958.

Otto Neubert, Tutankhamun and the Valley of the Kings. New York: Granada Publishing Company, 1977.

Raci Temizer, Museum of Anatolian Civilizations. Ankara, Turkey: The Ankara Society for the Promotion of Tourism, Antiquities and Museums, 1975.

INTRODUCTION

A Catalogue of Middle East Area Studies Resources in or near Connecticut has been designed for use by educators, librarians, media specialists, and the general public who may wish to obtain knowledge about Middle Eastern affairs. It is to be a companion to Asian Studies: A Catalogue of Asian Resources in Connecticut compiled by Colleen A. Kelly and issued by The I.N. Thut World Education Center in 1980.

The definition of the Middle East has been widely drawn for the purpose of selecting materials to be included in this catalogue. Geographically, we are concerned with the part of the world known as SWANA, South West Asia/ North Africa where there is considerable cultural and topographical affinity. SWANA stretches from Morocco on the Atlantic to Pakistan. It goes from Greece and Turkey, and the islands of the Aegean Sea to Sudanic Africa. It includes minority peoples such as the Armenians, Copts, Druze, and Kurds.

Our aim has been to provide a compendium of information organized under ten major categories. In a work of this nature it is never possible to be totally inclusive or absolutely correct. There will certainly be mistakes and omissions in this first edition, for which we apologize. If suggestions, corrections and additional data can be sent in to The I.N. Thut World Education Center they will help us to improve when a second edition is prepared. We hope, however, that even with its flaws this catalogue will be a practical assistance to anyone who is interested in Middle East Studies in the State of Connecticut.

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MIDDLE EAST STUDIES

A Catalogue of Middle East Studies Resources in or near Connecticut

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NORTH AFRICA/SOUTHWEST ASIA (SWANA)

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HISTORIC ARMENIA

Armenia and neighboring lands

Cilicia and neighboring lands (after Runciman)

SECTION ONE

ASSOCIATIONS AND ORGANIZATIONS

American Academic Association for Peace in the Middle East
9 East 40th Street
New York, N.Y. 10016 Publishes The Middle East Review

American Friends of the Middle East, Inc.
Suite 100
1717 Massachusetts Avenue, N.W.
Washington, D.C. 20036 Publishes Amideast Report

American Hellenic Congress
c/o Mr, Peter Chumbris, Sec.
4200 Cathedral Avenue, N.W.
Washington, D.C. 20016 (202) 363-7607

American Institute of Iranian Studies
c/o Department of Anthropology Dr. Henry Wright, Secretary
University of Michigan
Ann Arbor, MI 48109 (313) 764-7274

America-Israel Cultural Foundation
485 Madison Avenue
New York, N.Y. 751-2700

America Israel Friendship League
134 East 39th Street
New York, N.Y. 10016 (212) 679-4822 Promotes American-Israel high school interchanges

American-Turkish Society
Mr. Tarhan Danişman, Executive Vice President
380 Madison Avenue
New York, N.Y. 10017 (212) 490-8742

Armenian Assembly
522 21st Street, N.W.
Washington, D.C. 20006 (202) 833-1367 Publishes a newsletter and a Directory of Armenian American Scholars

Armenian General Benevolent Union of America, Inc.
628 Second Avenue
New York, N.Y. 684-7530 Publishes a literary journal, Ararat

Armenian Information Center
212 Suart Street
Boston, MA 426-9842
Associated with the Armenian Revolutionary Federation and the Armenian Relief Society

Association of Arab-American University Graduates (AAUG)
P.O. Box 456
Turnpike Station
Shewsbury, MA 01545 Publishes Arab Studies Quarterly

Armenian Literary Society
114 First Street
Yonkers, N.Y. 10704 (914) 237-5751
Publishes Kir ou Kirk quarterly in Armenian and English.

Bet Nahrain (Assyrian)
P.O. Box 4116
Modesto, CA 95352 (209) 521-0434
This organization exists to maintain the Assyrian cultural heritage and issues a monthly Bet Nahrain Journal

Hajji Baba Club (Oriental Carpets and Rugs, and Islamic Art)
Box 261
200 Cadman Plaza, West
Brooklyn, N.Y. 11201 (212) 625-4336

International Hajji Baba Society (Oriental Rugs and Textiles)
7404 Valley Crest Blvd.
Annandale, VA 22003 (703) 560-3765
Issues a Newsletter.

Islamic Association of Iranian Professionals and Merchants in America, Inc.
244 Fifth Avenue
New York, N.Y. 683-0085

Lebanese American Citizens Club
260 Shawmut Avenue
Boston, MA 338-7136

Middle East Institute Dr. J.C. Hurewitz, Director
Columbia University
420 West 118th Street
New York, N.Y. 10027 (212) 280-2584
Issues Modern Middle Eastern Studies

The Middle East Institute
1761 N Street, N.W.
Washington, D.C. 20036
Publishes The Middle East Journal quarterly

Middle East Studies Association
New York University
Washington Square
New York, N.Y. 10003 Publishes the International Journal of Middle East Studies quarterly

National Association of Arab Americans
1825 Connecticut Avenue, N.W., No. 211
Washington, D.C. 20009 (202) 797-7757
Publishes Counterpoint, monthly, and Focus, bimonthly

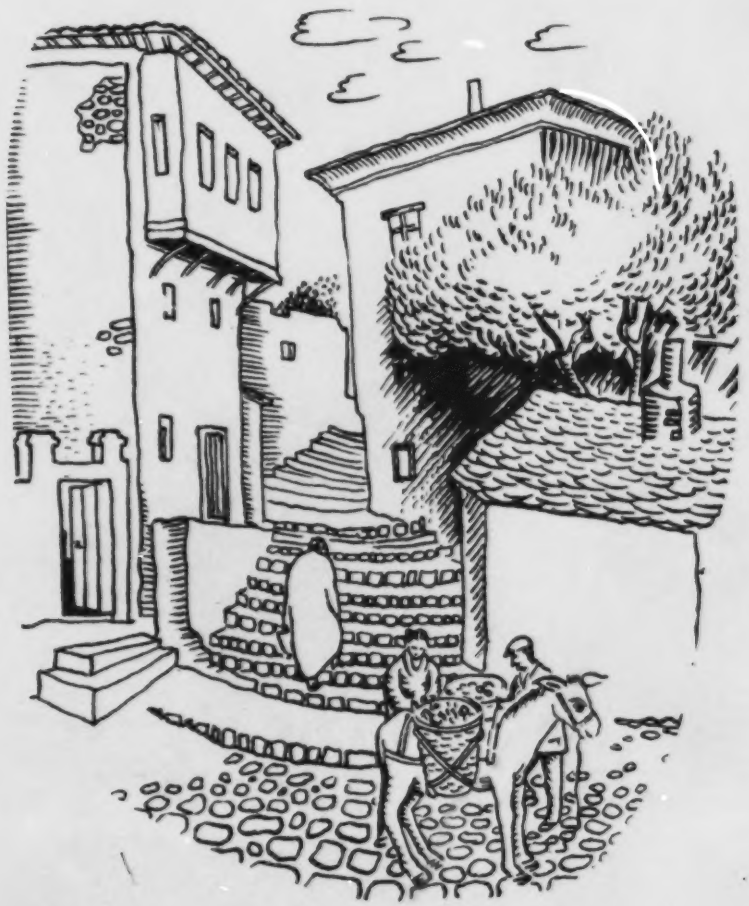
National Association of Armenian Studies and Research
175 Mount Auburn Street
Cambridge, MA 02138 (617) 876-7630
Issues a Newsletter, and the Journal of Armenian Studies

Society for Iranian Studies Dr. Lois Beck, Ex. Sec.
Box J-154
Boston College, Chestnut Hill, MA 02167 Publishes Iranian Studies (q.)

Turkish American Associations — Ms. Inci Fenik, Secretary
147 West 42nd Street
New York, N.Y. 10036 (212) 354-0737
Sponsors a radio program in the metropolitan New York area, shows films, holds conferences and concerts. Issues a monthly newsletter.

Turkish Studies Association
Department of Uralic and Altaic Languages
Goodbody Hall
Indiana University
Bloomington, IN 47405
Issues the Turkish Studies Association Bulletin, quarterly.

Turkish Women's League of America
821 United Nations Plaza
New York, N.Y. (212) 682-8525



SECTION TWO

COLLEGE COURSES AND CENTERS

Boston Area

Brandeis University, Waltham, MA has an extensive program of Jewish Studies, including courses concerning modern Israel.

Harvard University, Cambridge, MA 02138 has a Center for Middle Eastern Studies. Dr. Muhsin S. Mahdi is the Director, and there are two Associate Directors: Dr. Albert J. Meyer. Jr. and Dr. Dennis N. Skiotis. The Center is located in Coolidge Hall, Room 507, 1737 Cambridge Street. Tel. (617) 495-4055. Courses and seminars are taught on Middle Eastern anthropology, fine arts, economics, history, politics, the Arabic, Hebrew, Persian, Turkish and Armenian languages, comparative literature and ancient civilizations such as the Akkadian, Aramaic and Sumerian. Specialist faculty include: Dr. Frank M. Cross, Hancock Professor of Hebrew; Dr. Oleg Grabar, Aga Khan Professor of Islamic Art; Dr. Wolfhart P. Heinrichs, Professor of Arabic; Dr. Sinasi Tekin, Senior Lecturer on Turkish; and Dr. Robert W. Thomson, Professor of Armenian Studies.

Connecticut

Albertus Magnus College, New Haven, Ct. 06511 has several courses on ancient art and archeology of the Middle East, ancient Near Eastern history, and Judaism.

Central Connecticut State College, New Britain, Ct. 06050 particularly stresses Middle Eastern history in four courses that cover ancient to modern times. Modern elementary Hebrew is also taught.

Connecticut College, New London, Ct. 06320, Tel. 447-1911, especially stresses Greek classical studies and Jewish religious thought. One course is available on "Religion and Nation in Judaism and Islam." Dr. James B. Rosenberg, a part-time instructor in Religious Studies, specializes in Judaism.

Fairfield University, Fairfield, Ct. 06430, Tel. 255-5411, offers two courses in Jewish theology in its Religious Studies department.

The Hartford Seminary Foundation, 77 Sherman Street, Hartford, Ct. 06105, 232-4451, is the home of The Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations. Its Director is Dr. Willem A. Bijlefeld. Faculty related to the Center include Dr. Wadi' Z. Haddad, Dr. Yvonne Yazback Haddad, and Dr. R. Marston Speight. At least eight graduate courses concerning Islam are taught each year, and the Center also publishes a journal, The Muslim World, and sponsors conferences. The Case Memorial Library owns about 50,000 volumes on Middle East topics.

Quinnipiac College, Hamden, Ct. 06518 offers four history courses on the ancient Near East, the ancient Hebrews, ancient Greece, and the Arabs.

Sacred Heart University, Bridgeport, Ct. 06606 teaches elementary Hebrew and has two courses on Jewish history and civilization. This university also has an Ethnic Studies Center, and a program in children's literature and the art of story telling.

Saint Joseph College, West Hartford, Ct. 06117, Tel. 232-4571, has a course on the history of the Middle East, and courses on early Christian art, and the history of Greek art.

Southern Connecticut State College, 501 Crescent Street, New Haven, Ct. 06515, Tel. 397-2101, has a geography course on the Middle East, and history courses on Africa - Egyptian, Islamic and Sudanic Civilizations and the ancient Near East and Greece.

Trinity College, 300 Summit Street, Hartford, Ct. 06106, Tel. 527-3151, has history courses on the ancient Near East and Greece, Islam, and the modern Middle East. Elementary Hebrew is taught. Faculty with Middle East Studies interests are: Dr. David S. Ariel (Judaism), Dr. Eugene W. Davis (ancient Near East), Dr. Ellison B. Findly (Islam), Dr. Ronald R. Kimelman (Judaism), and Dr. H. McKim Steele (modern Middle East.)

University of Bridgeport, Bridgeport, Ct. 06602 offers several undergraduate history courses on Middle East topics, and a graduate course on problems in Near Eastern history.

University of Connecticut, Storrs, Ct. 06268 has undergraduate majors through its Middle East Studies Program, Dr. Ramon Knauerhase, Director. Courses with relevance to the Middle East are taught in art history, anthropology, economics, educational studies, history, political science and sociology. The Arabic, Armenian, Hebrew and Turkish languages are taught in courses of the Critical Languages Program, Department of Romance and Classical Languages, Dr. Borys Bilokur, Director. The University of Connecticut Library contains many books in English on Middle Eastern subjects, as well as special collections of books in Arabic, Hebrew and Turkish. Specialized faculty include Dr. Jean Keith (Middle Eastern Art History), Dr. Ramon Knauerhase (Arab World Economics), Dr. Howard A. Reed (Islamic History), Dr. Frank A. Stone (Education in the Middle East).

University of Hartford, 200 Bloomfield Avenue, West Hartford, Ct. 06117 offers five history courses on the Mediterranean World and Jewish history. Dr. Steven T. Rosenthal specializes in Middle East and Turkish Studies.

University of New Haven, 300 Orange Avenue, West Haven, Ct. 06516 provides history courses on Greece and the Middle East. It also has a course on comparative political systems in the Middle East.

Wesleyan University, Middletown, Ct. 06457 has the World Music Program located in its Department of Music. Courses are taught on classical and folk music traditions of the Middle East, and there are performing groups who can give concerts of Middle Eastern music. Dr. Mark Slobin is a specialist on Afgan and Israeli music, and Prof. H. Collins Lein's field is traditional Turkish music. History courses concerning the Middle East are also taught, and there is instruction in beginning Hebrew.

Western Connecticut State College, 181 White Street, Danbury, Ct. 06810, Tel. 797-4000, offers courses in Middle Eastern and North African cultures, a history course on Egypt of the Pharaohs, and a course entitled "The Middle East, Oil and the Great Powers."

Yale University, Yale Station, New Haven, Ct. 06520 has a world renowned Department of Near Eastern Languages and Literatures, Dr. William W. Hallo, chairman. Here about twenty general courses in the area are taught, as well as specialized ones in Assyriology, the Hittites, Egyptiology, Coptic, Hebrew and Northwest Semitic Studies, Arabic and Islamic Studies, Turkish and archeology. The Babylonian Collection at Yale is the largest group of cuneiform documents and cylinder seals in the United States. Yale also owns many Assyrian and Mesopotamian archeological artifacts and houses the Library of the American Oriental Society. The Beinecke Rare Book and Manuscript Library at Yale has Arabic, Ethiopic, Hebrew, Persian, Syriac and Turkish manuscripts. Yale also sponsors a Judaica Series and the Yale Art Gallery houses materials from Dura-Europos and the Whiting Collection of Palestinian Pottery. Specialist faculty include: Dr. Dimitri Gutas (Arabic and Islamic Studies), Dr. William W. Hallo (Assyriology and Sumerian Studies), Dr. Miri Kubory (Hebrew), and Dr. Franz Rosenthal (Semitics and Islamic Studies).

New York City

Columbia University, New York, N.Y. 10027 has a very large program in its Middle East Languages and Cultures Department, Dr. Pierre J.E. Cachia, Chairman. For example, fourteen general courses are offered, Arabic and Islam (36), Armenian (10), Hebrew (16), Iranian (24), Turkic and Turkish (16), ancient Semitics (22), and undergraduate level (24). There is an Armenian Studies Center directed by Dr. Nina G. Garsoian, a Center for Israel and Jewish Studies, Dr. Yosef Hayim Yerushalmi, Director, and Dr. Tibor Halasi-Kun is a specialist in Ural-Altaic languages and cultures.

New York University, Washington Square, New York, N.Y. 10003 has the Hagop Kevorkian Center for Near Eastern Studies at 50 Washington Square, South and a Department of Near Eastern Languages and Literatures, Dr. Peter J. Chelkowski, Chairman. Twenty-six courses in Middle Eastern art, culture, history, economics and politics are taught as well as language courses in Arabic, Hebrew, Persian and Turkish.

SECTION THREE

SOME CURRICULUM MATERIALS AND PUBLISHED INFORMATION SOURCES

A SELECTED BIBLIOGRAPHY OF RECENT BOOKS ON THE MIDDLE EAST

These titles have been chosen as suggested background reading for instructors and students. A number of textbooks for various ages of learners are cited, and there are some children's books.

Arlen, Michael J. PASSAGE TO ARARAT. New York: Farrar, Staus and Giroux, 1975. 288 pp. $8.95 ISBN 0-374-22989-9

Armanjani, Yahya MIDDLE EAST: PAST AND PRESENT. Englewood Cliffs, N.J.: Prentice-Hall, 1969. College text edition, $17.95 ISBN 0-13-581579-7

Austin, R.W., et. al THE ARAB WORLD: YESTERDAY AND TODAY AND TOMORROW. New York: Hippocrene Books, 1979. $35.00 ISBN 0-8467-0541-9

Berger, Gilda KUWAIT AND THE RIM OF ARABIA: Kuwait, Bahrain, Qatar, United Arab Emirates, Yemen, Oman, Peoples' Democratic Republic of Yemen. First Books, Grades 4-6, illus. New York: Watts, Franklin, Inc., 1978. $4.90 ISBN 0-531-02235-8

Bowman, David H. CONFLICT AND COMMUNITY: A GUIDE TO THE MIDDLE EAST MOSAIC. New York: Friendship Press, 1979. Paperbound, $2.75 ISBN 0-377-00085-X

Brown, William R. THE LAST CRUSADE: A NEGOTIATOR'S MIDDLE EAST HANDBOOK. Chicago: Nelson-Hall, 1980. Paperback, $11.95 ISBN 0-88229-738-4

Bucher, Henry, Jr. MIDDLE EAST. The Third World Series. West Haven,Ct.: Pendulum Press, Inc., 1973. 148 pp. and a list of resources. ISBN 0-88301-063-1

Burn, A.R. and Mary THE LIVING PAST OF GREECE. Boston: Little, Brown and Company, 1980. 282 pp. $17.50 ISBN 0-686-62571-4

Carmichael, Joel ARABS TODAY. Garden City, N.Y.: Doubleday, Anrchor Books, 1977. 240 pp. Paperback, $2.95 ISBN 0-385-11351-X

Chakmakjian, Hagop A. IN QUEST OF JUSTICE AND PEACE IN THE MIDDLE EAST. New York: Vantage Press, Inc., 1980. $8.95 ISBN 0-533-04539-8

Cleveland, Ray L. MIDDLE EAST AND SOUTH ASIA, Eleventh Edition. Washington, D.C.: Stryker-Post, 1979. Paperback, $2.75 ISBN 0-686-23397-2

Dupree, Louis AFGANISTAN. Princeton, N.J.: Princeton University Press, 1980. 672 pp. ISBN 0-691-03006-5

Finegan, Jack ARCHEOLOGICAL HISTORY OF THE ANCIENT MIDDLE EAST. Boulder, CO: Westview Press, 1979. Library binding, $33.00 ISBN 0-89158-164-2

Fisher, Sydney N. THE MIDDLE EAST: A HISTORY, Third Edition. New York: Alfred J. Knopf, 1978. College text edition, $18.95 ISBN 0-394-32098-0

Fisher, W.B. THE MIDDLE EAST: A PHYSICAL, SOCIAL AND REGIONAL GEOGRAPHY, Seventh Edition. Boston: Methuen, Inc., 1979. Paperback, $19.95 ISBN 0-416-71520-6

Forbis, William H. THE FALL OF THE PEACOCK THRONE: THE STORY OF IRAN. New York: Harper and Row, 1980. $15.95 ISBN 0-06-011301-4

Goldschmidt, Arthur, Jr. A CONCISE HISTORY OF THE MIDDLE EAST. Boulder, CO.: Westview Press, 1979. 342 pp., glossary, bibliographic essay, and index ISBN 0-89158-289-4

Graham, Robert IRAN: THE ILLUSION OF POWER. New York: St. Martin, 1980. Paperback, $6.95 272 pp. ISBN 0-312-43589-4

Hitti, Philip K. ISLAM AND THE WEST: A HISTORICAL CULTURAL SURVEY. Huntington, N.Y.: Robert E. Krieger Publishing Company, 1979. Paperback, $4.95 ISBN 0-88275-787-3

Hotham, David TURKEY. Countries of the World Series. Morristown, N.J.: Silver Burdett Company, 1977. $7.65 ISBN 0-686-51153-0

Hourani, Albert THE EMERGENCE OF THE MODERN MIDDLE EAST. Berkeley, CA.: University of California Press, 1980. $30.00 ISBN 0-520-03742-1

Issawi, Charles (ed.) ECONOMIC HISTORY OF THE MIDDLE EAST: A BOOK OF READINGS. Chicago: University of Chicago Press, 1976. Paperback, $18.00 ISBN 0-226-38609-0

Johnson, B.L. PAKISTAN. Exeter, N.H.: Heinemann Educational Books, Inc., 1979. ISBN 0-435-35484-1

Keddie, Nikki THE MIDDLE EAST AND BEYOND. Towana, N.J.: Biblio Distribution Centre (Published by F. Cass Company), 1980. $29.50 ISBN 0-7146-3151-5

Kherdian, David ROAD FROM HOME: THE STORY OF AN ARMENIAN CHILDHOOD. Grade Seven up. New York: Greenwillow Books, 1979. $8.95 ISBN 0-688-80205-2

King, Condon, (ed.) MIDDLE EAST, Revised Edition. Cultural Studies Program. Reading, Ma.: Addison-Wesley Publishing Company, 1979. Grades 7-12. Text, $6.04 Teacher's manual, $2.76 ISBN 0-201-42671-4 (text), ISBN 0-201-42672-2 (manual)

Kublin, Hyman THE MIDDLE EAST: SELECTED READINGS, Revised Edition. 246 pp. Grades 9-12. Boston: Houghton Mifflin Company, 1973. Paper text edition, $6.08 ISBN 0-395-13932-5

Lang, D. M. ARMENIA: CRADLE OF CIVILIZATION, Second Edition. Winchester, MA.: Allen, Unwin, Ltd., 1978. $29.00 ISBN 0-04-956008-5

Lawson, Don MOROCCO, ALGERIA, TUNISIA AND LIBYA. First Books, illus., grades 4-6. New York: Watts, 1978. $4.90 ISBN 0-531-02233-1

Lengyel, Emil MODERN EGYPT, Revised Edition. First Books, illus., grades 5-7. New York: Watts, 1978. $4.90 ISBN 0-531-02240-4

Lewis, Bernard THE EMERGENCE OF MODERN TURKEY, Second Edition. New York: Oxford University Press, 1968. Paperback, $6.95 ISBN 0-19-500344-6

Ling, Dwight L. MOROCCO AND TUNISIA: A COMPARATIVE HISTORY. Washington, D.C.: University Press of America, 1979. Text edition $9.00 ISBN 0-8191-0873-1

Mansfield, Peter THE ARABS New York: Penguin, Pelican, 1979. Paperback, $4.95 ISBN 0-14-022067-4

Mansfield, Peter THE MIDDLE EAST: A POLITICAL AND ECONOMIC SURVEY. New York: Oxford University Press, 1980. $24.95 ISBN 0-19-215851-1

Miller, David W. and Clark D. Moore, (eds.) THE MIDDLE EAST: YESTERDAY AND TODAY. The George School Readings on Developing Lands. New York: Bantam Pathfinder Editions, 1970. 345 pp., bibliography, glossary and index. High school and college level.

More, Jasper THE LAND OF EGYPT. North Pomfret, VT.: David and Charles, Inc., 1980. 192 pp., illus. $22.50 ISBN 0-7134-1635-1

Morsy, Muhammad A. THE UNITED ARAB EMIRATES: A MODERN HISTORY. New York: Barnes and Noble, 1978. Text edition, $27.50 ISBN 0-06-494998-2

Newlon, Clarke THE MIDDLE EAST AND WHY. New York: Dodd, Mead and Company, 1977. Grade 7 and up. $6.95 ISBN 0-396-07425-1

Peretz, Don THE MIDDLE EAST TODAY, Third Edition. New York: Holt, Rinehart and Winston, Inc., 1978. $15.95 A college text. ISBN 0-03-021576-5

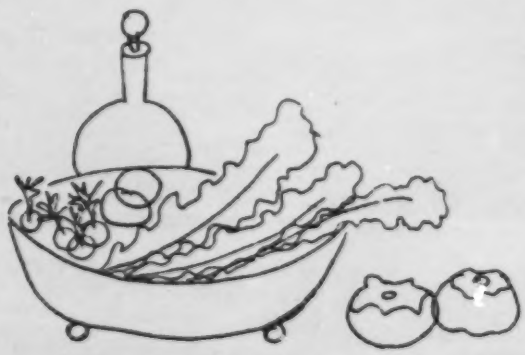
Polk, William R. THE ARAB WORLD, Fourth Edition Cambridge, MA.: Harvard University Press. 1980. Paperback, $8.95 A college text. ISBN 0-674-04317-0

Redman, Charles L. THE RISE OF CIVILIZATION: FROM EARLY FARMERS TO URBAN SOCIETY IN THE ANCIENT NEAR EAST. San Francisco, CA.: W.H. Freeman, 1978. Paper text edition, $13.50 ISBN 0-7167-0055-7

Scholastic World Cultures Program THE MIDDLE EAST. New York: Scholastic Book Services, Inc., 1972. 1832 pp., glossary, index. Middle and high school level.

Sterling Editors THE MIDDLE EAST - THE ARAB STATES - IN PICTURES. New York: Sterling Publishing Company, 1978. Paperback, $15.99 Grade five and up. ISBN 0-8069-0157-8

Woodhouse, C.M. MODERN GREECE: A SHORT HISTORY. Salem, N.H.: Merrimack Book Service (Faber and Faber), 1977. $7.95 ISBN 0-571-04936-2



TEACHING ABOUT IRAN AND AFGANISTAN

Prepared by Muhammad Hossein Fereshteh
Iranian Cultural Resources Consultant
The I.N. Thut World Education Center, Box U-32
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IRAN (PERSIA)

The purpose of this short sketch is to help teachers and students acquire a basic knowledge and understanding of the people, culture, customs, geography, history and Islamic Revolution of Iran. To this end, four types of materials are listed.

FILMS

IRAN 16 mm., color, 18 min. 1972. Pyramid. This is a beautiful portrayal of pre-revolutionary Iran that shows the old and the new. The sound track contains authentic conversation, music, and street noise.

IRAN 16 mm., color, 11 min. 1964. Coronet. Although older, this film shows the great Empires of Cyrus and Darius, the splendid palaces of the first "world state" at Persepolis, historic roads, gold coinage and the government by Satraps. We see famous sites such as the Hellespont and Thermopylae and the Bay of Salamis where power shifted from the Persians to the Greeks in 476 A.D.

JOURNALS

Iran Express, weekly newspaper (The Journal of the Iranian Communities in the United States) 1912, 16th Street, N.W., Washington, D.C., 20009.

Iranian Studies (Journal of the Society for Iranian Studies), Box J-154, Boston College, Chestnut Hill, MA 02167.

Peyk-e-Daneshjoo, issued by the Mostazafan Foundation Counseling Center, 650 Fifth Avenue, New York, N.Y. 10014. Toll-free 1-800-223-0909. This monthly magazine includes up-to-date news and information for Iranian students and describes educational processes in Iran

MONOGRAPHS

Djamchid, Behman, Cultural Policy in Iran. Paris: UNESCO, 1973.

Shahrough, Akhavi Religion and Politics in Contemporary Iran. Albany, N.Y.: State University of New York Press, 1980.

SLIDES

TWEC has over a hundred slides that depict the entire cultural and educational history of Iran since the rise of Zoroaster in 1200 B.C. through the establishment of the Ayatollah Khomeini's Islamic Republic.

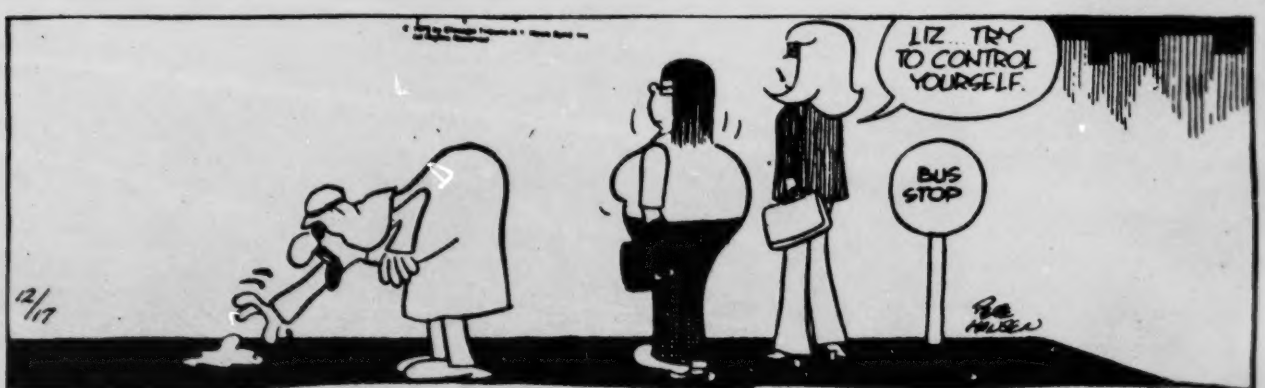
AFGANISTAN

Three sources on Afganistan are especially recommended.

Dupree, Louis Afganistan. Princeton, N.J.: Princeton University Press, 1980.

Hamifi, M. Jamil Historical and Cultural Dictionary of Afganistan. Metuchen, N.J.: Scarecrow Press, Inc., 1976.

Wilber, Donald An Annotated Bibliography of Afganistan. New Haven: Human Relations Area Files Press, 1968.



A frequently used theme in anti-Arab cartoons and advertising campaigns is "striking out against the Arab."

THE I.N. THUT WORLD EDUCATION CENTER
Box U-32, School of Education (Room 128)
The University of Connecticut, Storrs, Ct. 06268
486-3321

MATERIALS FOR MIDDLE EAST STUDIES PROGRAMS
TURKEY

Periodicals:

CURRENT TURKISH THOUGHT, New Series Ilter Turan, (ed.) Redhouse Press, P.K. 142, Istanbul, Turkey. This is a quarterly, written by Turkish scholars in English, issued since 1969. Each issue is on a specialized topic such as politics, theater, economics, education, or literary developments. Subscriptions are $5.

PITTSBURGH TURKISH-AMERICAN ASSOCIATION NEWS. PTAA, P.O. Box 7576, Pittsburgh, PA 15213. Ten issues a year, mainly in English with some Turkish, general cultural articles and news of the Turkish American community. Membership is $15 for regular families, $1 for limited income students.

THE TURKISH STUDIES ASSOCIATION BULLETIN. Issued semi-annually, with short articles, abstracts of papers, book reviews, and announcements. Membership is $10 a year to: Prof. Margaret Hoell, TSA Treasurer, 1421 North Day Road, Tucson, AZ 85715

TURKEY TODAY. A monthly bulletin issued by the Turkish Embassy, 1606 23rd Street, N.W., Washington, D.C. 20008 Free on request.

TÜRKIYEMIZ (Our Turkey). Issued three times a year since 1973 by Akbank, a private Turkish bank, containing excellent color illustrations. The text is in Turkish, but English summaries are also provided. Each issue is 100 T.L. Order from Akbank Genel Müdürlügü, Kültür Uzmanligi, Findikli, Istanbul, Turkey.

UNITED TURKISH AMERICANS NEWSLETTER. This is a quarterly published by the United Turkish Americans, 407 South Dearborn, Suite 925, Chicago, IL 60605. It contains short articles on events and issues of concern to Turkish Americans, and the contents are all in English. $10 a year.

Books:

Aziz Nesin, ISTANBUL BOY (Böyle Gelmiş Böyle Gitmez) Joseph S. Jacobson, (trans.) Austin, TX.: Middle East Monographs No. 3, Center for Middle Eastern Studies, University of Texas, 1977. 227 pp.
Aziz Nesin, ISTANBUL BOY, Part II (Yol) Same translator and publisher. 181 pp.

These are two collections of biographical sketches by one of modern Turkey's most famous authors and humorists. They convey many insights regarding growing up in Turkey's metropolis about fifty years ago.

Dewdney, J.C. TURKEY: AN INTRODUCTORY GEOGRAPHY. N.Y.: Praeger Publishers, 1971.

A British writer describes the human and economic aspects of Turkey, as well as nine major regions of the country.

Dodd, C.H. DEMOCRACY AND DEVELOPMENT IN TURKEY. Beverley, U.K.: The Eothen Press, 1979.

Based on lectures given at the University of Hull, this is an interpretation of the Turkish political scene by a British scholar. It contains a good list of suggested works for further reading. Order from The Eothen Press,

42, Northgate, Walkington, Beverley, N. Humberside, HU17 8ST, United Kingdom. Paperback, overseas $12

Magnarella, Paul J. TRADITION AND CHANGE IN A TURKISH TOWN. Cambridge, MA: Schenkman Publishing Company, 1974. 186 pp.

An ethnographic field study of a Turkish town called Susurluk done by a Turkish speaking American anthropologist in 1969-70. The photographs and diagrams are useful. The study gives a good description of town life in western Turkey at a time when there was rapid modernization. Order from John Wiley and Sons, New York.

Stirling, Paul TURKISH VILLAGE. N.Y.: Science Editions, John Wiley and Sons, 1965. 293 pp.

This village ethnography has become a classic. It was done by a British anthropologist who lived in Turkish villages for a year. Stirling interprets the structure of village life, describing the social groups and relationships that are as true of rural Turkey today as they were fifteen years ago. The book is also illustrated and contains graphs.

Films, Filmstrips, Slides:

A new filmstrip and instructional guide is being prepared in 1981 about the life and work of Mustafa Kemal Atatürk, the founder of modern Turkey, as part of the recognition of the centennial of his birth. Designed especially for use in secondary schools, this material will present Atatürk to American students.

The I.N. Thut World Education Center Media Collection contains two slide sets:

LET'S VISIT TURKEY. 75 slides convey views of many parts of the country. Prepared in 1974.

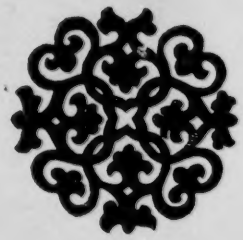
EDUCATION IN TURKEY. 55 slides concern the Turkish educational system and show schools and other institutions of learning. Prepared in 1972.

16 mm., color, film

TÜRKIYE. By Claude Lelouch, copyright 1977. Sixteen minutes. Pyramid Films, produced for the Turkish Ministry of Information. See TWEC Film Study Guide, Number One, 1979, for a description of this film. It can be rented from the Center for Instructional Media and Technology, Box U-1, The University of Connecticut, Storrs, Ct. 06268.

Artifacts:

There is an extensive kit of authentic artifacts and print media on Turkey that was assembled by TWEC for loan to schools and cultural groups. It may be borrowed for periods of two weeks from the Learning Resources Area, Room 119, School of Education. Contact Dr. Byungchai Cora Hahn, Director, to reserve the kit at 486-3080.



A MIDDLE EAST STUDY UNIT FOR YOUNG LEARNERS
"People and Places in the Middle East"

The aim of this unit of instruction is to become acquainted with the life styles of four children the same ages as the American students. Each of the four Middle Eastern children is living at a different site in the area. Each is part of a different family and social structure.

Objectives

1. Awareness that culture is learned and is different in differing environments and social situations.
2. Recognition that culture is a means of adaptation.
3. Realization that family and social structures that differ from ours may be effective in those situations.
4. Appreciation of the cultural heritage of children in another part of the world - their folk stories, food, games and music.
5. Consideration of how socio-economic factors influence the life styles of human beings.
6. Sympathy for the problems and potentials of contemporary Middle Eastern children.

Content

The unit would be constructed around the experiences of four hypothetical children. (1) Ahmet of Balgat village in Turkey. (2) Shoshana of Kibbutz Kiryat Yedidim in Israel. (3) Mohammed of Cairo, Egypt. (4) Shahnaz of Shiraz, Iran.

Process

1. The children would collect pictures of the four Middle Eastern settings.
2. Maps would be drawn to show where the four children live.
3. Pictures of the children and their families would be drawn, showing typical clothing and social structures.
4. Using the artifact kits that can be borrowed from the Learning Resources Area, students would explore objects from the four settings.
5. Individuals who have actually grown up in places similar to these four would come and act as informants for the students.
6. The students would learn about daily life, holidays, and fine and folk arts from each place.
   - 6.1 They would prepare a meal with indigenous foods.
   - 6.2 They would learn songs in the four languages.
   - 6.3 They would learn to play games from each country.

AN INSTRUCTIONAL UNIT: AFRICA AND THE MIDDLE EAST

Ms. Colleen Kelly, Instructor
Roger Ludlowe High School
Fairfield, Connecticut

Rationale

In light of the present day American problems with "identity", focusing on Africa as a culture area with both unique and similar, admirable and reproachable aspects becomes necessary for our total understanding of humanity. Living in a society where we are exposed to many racial misconceptions, we may, by observing racially different cultures in their own terms, reassess our perceptions. The rich history of Africa is a starting point for many of the customs, habits and people of the Americas. It is therefore worthy of study by young people.

Sharing the African and Asian continents is another cultural entity, the Middle East. Rooted both in North Africa and in West Asia this area has been the source of much of western thought. From the Middle East spring three of the great religions of revelation: Judaism, Christianity and Islam. Traditional and contemporary Middle Eastern issues incfluence the past and the present of the entire planet. Both on the basis of its own worth, and also due to the impact of its cultures on the whole world, the Middle East demands our attention.

Learning new ideas, investigating how and why people do things, and seeing others from their own frames of reference are the processes that lead us to undertake this study of Africa and the Middle East. In addition, we may also learn more about ourselves, by finding out how and why we do things of a similar nature. We may acquire a new measure of awareness, understanding and tolerance in dealing with individuals who have cultural backgrounds that are different than our own. Other anticipated learnings include include continuing to develop the skills of reading, oral communication, listening, and writing that were begun in earlier years. New ways of working with the social sciences to understand life better will also be instroduced. The cultures under study will be approached mainly through the humanities, with an emphasis on inquiry, critical thinking and the discovery method in the classroom.

In order to become independent thinkers and responsible citizens, student must have tools of investigation and acquire at least vicarious experience. Learning to work from primary sources, to generalize without stereotyping, to distinguish and to question are essential attributes of this program. Although the approach is humanistic rather than scientific, this does not preclude introducing and using social science methodologies. More questions will be raised than answers supplied. This is in accord with the realities of life and may act as a motive for lifelong inquiry.

Description

The themes to be included in the unit will focus on the whys and ways of life: family, kinship groups, tribes, national governments, the arts and religion, as well as history. Chronology need not serve more than an incidental purpose. The individual interests of the students may be developed by project work which can delve more deeply into particulars.

Program Array

1. Africa

    1.1 Family Life: Attitudes and Values in Traditional Africa
    1.2 Social Change and Urbanization
    1.3 The African Past and Early Modern Times
    1.4 The Colonial Experience and the Rise of Nationalism
    1.5 Africa and the World - In depth study of one nation

2. Middle East

    2.1 Village Life and Social Organization
        2.11 Arab Lands
        2.12 Israel
    2.2 Urban Life
    2.3 The Influence of the Past
    2.4 Religion and the Arts
    2.5 Nationalism and International Relations

Outline of Contents AFRICA

Unit I: Family Life - Attitudes and Values in Traditional Africa

A. Geography as environmental influences on conditioning
B. Socialization processes in traditional Africa
C. Religion and belief - origin and impact on society
D. Literature of Africa that reflects tradition and change: folk tales, novels, personal monographs, poetry
E. Traditional African games, recreation and entertainment

Unit II: Social Change and Urbanization

A. Reconciling group and individual values
B. Adapting to the urban situation
C. An introduction to music and art - traditional and modern
D. An examination of modern literatures and newspapers

Unit III: The African Past and Early Modern Times

A. The uses of history in understanding a culture
B. Tools and their uses in studying non-literate cultures - oral traditions, archeology, artifacts art as well as the written records of observers
C. The origins of human beings on the African continent
D. Reinterpreting earlier historical judgments
E. The advantages and disadvantages of change
F. The concept of prejudice in differing frames of reference
G. Economic concepts such as scarcity, a single crop economy, and supply and demand

Unit IV: The Colonial Experience and Rise of Nationalism

A. The ignorance with which most Europeans approached African cultures
B. Methods that were used to mislead African leaders and their peoples
C. Disruption of traditional African values, governments and economics by colonialism
D. The legacy of colonialism in Africa today
E. The dilemma of cultural conflict - Africans caught between two worlds
F. Twentieth century African nationalism
G. Individual African leaders - past and present Biographical literature and speeches

Unit V: Africa and the World - An In-Depth Study of One Nation

A. Identification - geography, population, languages, religions, history
B. Resources - their use and abuse
C. Communities - rural and urban socialization
D. Specific conditions such as economic or political experiments in living
E. Conditions and factors leading to the choice of economic and governmental systems
F. The effects of world conditions on the nation
G. Directions in education
H. African cultural revolution

MIDDLE EAST

Unit I: Village Life and Social Organizations

A. Arab Lands
   1. Peoples
   2. Organization
   3. Agriculture
   4. Daily Life
   5. Land and climate

B. Israel
   1. Sabras
   2. Immigration
   3. Kibbutzim
   4. Land and climate

Unit II: Urban Life
- A. Traditional Cities
- B. Modern Cities
- C. Communication from cities and towns to villages

Unit III: The Influence of the Past
- A. The Tigris and Euphrates River Valleys
- B. The Nile River and Egypt and the Sudan
- C. Assyria, Persia and Palestine
- D. Anatolian Civilizations
- E. The Middle East from medieval to contemporary times

Unit IV: Middle Eastern Religions and the Arts
- A. Judaism
  1. Beliefs and practices
  2. The Chosen People
  3. Jewish arts and literature
- B. Christianity
  1. Beliefs and practices
  2. Oriental Christianity
  3. Byzantine culture and art
  4. Christian literature and art
  5. Political and religious conflicts
- C. Islam
  1. Beliefs and practices
  2. Architecture and the arts
  3. Muslim literature
  4. Muslim science and education

Unit V: Middle Eastern Nationalism and International Relations
- A. The background of current governments
- B. Socio-economic developments
- C. International Relations
  1. Greek/Turkish and the Cyprus Question
  2. The Kurdish minority in the Middle East
  3. The Iraqi/Iranian Conflict
  4. The Soviet Invasion of Afganistan
  5. The Arab/Israeli Conflict
  6. Middle Eastern states and the great powers
  7. Non-alignment and the Middle East

Objectives

There are four affective goals of this course.

1. Drawing on the life experiences of the students in order to help them to empathize with various points of view.
2. Learning to value societies in their own terms.
3. Feeling into social customs and traditions by role playing, dramatizations, creative writing and conversations.
4. Appreciating a variety of artistic, literary and musical styles.

Nine cognitive purposes are stressed.

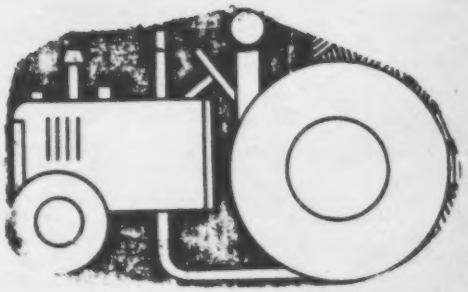
5. Analyzing concepts and situations on the basis of content that has been provided for this purpose.
6. Employing social science disciplines such as anthropology, economics, geography, history and sociology in order to interpret aspects of African and Middle Eastern cultures.
7. Distinguishing among extended family, clan, tribal and national boundaries.
8. Deducing life styles and cultural patterns from authentic artifacts.
9. Becoming familiar with African and Middle Eastern biography and literatures by reading and using audio-visual media.
10. Evaluating different historical accounts in order to identify the assumptions and point of view the account for the historians' perspectives.
11. Distinguishing enabling and limiting factors in economic development.
12. Learning sufficient historical background to understand contemporary situations.
13. Debating conflicting points of view on the basis of defensible evidence and well organized research findings.

Five psychomotor skill areas are also emphasized.

14. Constructing and interpreting cartoons, charts, graphs and maps.
15. Participating in activities, games, projects and other group processes.
16. Attending performances and lectures, and taking part in field trips.
17. Making use of library materials to organize a study project.
18. Handling and manipulating media resources.

Evaluation

The students keep journals to record their personal responses to class experiences and make comments on events that relate to the areas being studied. There are debates, mock trials, role playing and simulations of games that are indigenous to Africa and the Middle East. Class discussions are encouraged. Students make self-evaluations, and there are objective quizzes and essay tests. Individual study projects are varried out and reported in term papers. There are also class projects.



A SECONDARY OR COLLEGE LEVEL MULTI-MEDIA STUDY UNIT
"Water in the Middle East"
Prepared by Mr. Eliezer Manneberg

Aims in Teaching about the Middle East

> "Learning is the process by which an activity originates or is changed through reacting to an encountered situation. . ."
> E.R. Hilgard and G.H. Bower, Theories of Learning. New York, 1966, p. 2.

A good teaching method is to provide learning experiences through activities of inquiry that test the learner's knowledge of the methods of analysis, discovery and problem solving. In order to accomplish this basic aim, more specific objectives have to be formulated, because this process helps teachers to identify the instructional approaches that ought to be employed. Also, when they are shared with the students, well conceived learning objectives provide a basis for self-evaluation. Instruction also usually requires audio, printed or visual media in the curriculum design. This "software" can be intelligently selected only in light of affective and cognitive objectives.

Objectives

1. Recall major facts about the Middle East such as some dates, events, names and locations of places, names of various culture groups, and the names and actions of persons.
2. Identify dependable sources of information on specific Middle East topics such as the soil and water concerns in the region.
3. Make generalizations about particular Middle Eastern cultures and be able to support them with adequate evidence.
4. Interpret environmental and social data from specific Middle Eastern countries and the sub-regions that comprise this area of the world.
5. Distinguish among primary and secondary, accurate and biased sources of information concerning the Middle East.
6. Describe the nature, causes and dimensions of a broad Middle Eastern problem such as water.
7. Analyze the impact that the exploitation of their basic natural resources and industrialization has had on Middle Eastern societies.
8. Compare issues and problems in the Middle East with their counterparts in the United States and elsewhere in the world.
9. Predict the probable effects of changes in some key environmental factor in a Middle Eastern country, such as drought or the salination of existing water resources.

10. Recognize that there may be more than one defensible point of view regarding most aspects of Middle Eastern life.
11. Have greater sensitivity and awareness regarding the controversial development issues in the Middle East.
12. Have more responsibility in public policy discussions and actions that are related to Middle Eastern affairs.

Program

This instructional unit consists of four case studies, each of which is described in some detail. Teaching strategies are suggested for each case study and audio-visual media are identified and annotated.

Case Study Number One - The Universality of Water Problems and America's Water Problems

Providing adequate water supplies and conserving water
Agricultural water uses and irrigation
Water as an energy source and in industry
Water transportation
Pollution, desalination and purification of water
Technologies for harnessing water resources
Water rights

Case Study Number Two - Water Problems in the Middle East

Cultivated land, precipitation and population densities
Middle Eastern irrigation methods
Agriculture in various regions of the Middle East
Climatic diversity in the Middle East
Middle Eastern river systems
Evidence that the lack of water resources is regarded as a problem in Middle Eastern countries

Case Study Number Three - The Nile River as a Source of Life for Egypt and the Sudan

Describing the contemporary irrigation system of the Nile
Comparing it with ancient irrigation systems
The Nile as an energy source
A historical survey of conflicts in which Nile water rights have played a factor
Comparing population growth with the Egyptian land and water supplies
Investigating the Aswan High Dam
Exploring the fellah culture of the Nile River Valley

Case Study Number Four - Reclaiming the Desert in Israel

Identify the fertile and desert areas in ancient times
On a map of modern Israel color the fertile and desert areas, and trace the route of the National Water Carrier
Discuss Israel's current water problems on the basis of the data you collected
Imagine that you are a new settler in one of the Arava Kibbutzim and list the obstacles with which you would have to cope.
Study the agricultural development of Israel during the past two decades to see how water policies have affected crop production
Review the international problems that have developed concerning the equitable use of the waters of the Jordan River
Explore desalination in Israel as a solution to water problems
Compare the water problems of Egypt and Israel, Iran and Turkey
Compare water problems and their solutions in the Middle East and the United States
Draw up a proposal for a comprehensive project for developing and using water resources in one region of the Middle East

This study unit is more fully described in an eighteen page curriculum guide on file at The I.N. Thut World Education Center. Eliezer Manneberg is a doctoral graduate of The University of Connecticut in the field of International Education. He is a graduate of the Middle East Studies program of Tel-Aviv University and now teaches at the Teacher Training Center of the Kibbutz Movement at Karmiel, Israel.

A GRADUATE LEVEL SEMINAR
ESIM 448: Seminar in International Education -
Culture and Education in the Middle East
Dr. Frank A. Stone, Instructor
Department of Educational Studies and Instructional Media
School of Education, The University of Connecticut
Storrs, Ct.

Rationale

The seminar is especially designed for educators who teach about Southwest Asia/North Africa, have an interest in Americans of Middle Eastern ethnicity, or are otherwise involved in this vital region of the world. ESIM 448 is one of several three credit, graduate level seminars in international education that focus on Africa, Asia and Latin America; as well as the Middle East. Usually one of these seminars pertaining to a major area of the world is taught each semester. Many of the students may have previously studied ESIM 407: Comparative Education and Society or ESIM 408: International Development Education.

Contents

Instruction concerning seven major regions of the Middle East is included in the program of this seminar.

1. The Arab Middle East - especially Egypt, Jordan, Iraq, Lebanon, Saudi Arabia and Syria
2. The State of Israel
3. The Maghreb region of North Africa: Morocco, Algeria, Tunisia and Libya
4. Minority Peoples in the Middle East such as Armenians, Assyrians, Berbers, Copts, Druze, and Kurds
5. Cyprus, Greece and Turkey
6. The Islamic Republic of Iran
7. Afganistan and Pakistan

Process

Each of the seven main focuses is approached by studying the cultural heritage of that part of the Middle East. This provides a framework for exploring the interfacing among educational processes and development objectives in that setting. The investigations then consider historic and contemporary educational systems that have been implemented in those parts of the region, such as the Muslim maktab and madrasah, Kibbutz education, and the Turkish Village Institutes. Middle Eastern educational organizations are also studied, as well as the experiences of Middle Eastern immigrants to the United States.

Informants who are specialists on the various aspects of Middle East Studies or natives of the region contribute their special knowledges to the seminar. Use is also made of instructional media such as films, slides, artifacts, and special print materials concerning each part of the Middle East that is studied.

Members of the seminar are expected to do extensive background reading in texts and supplementary sources. Those who have a reading knowledge of a Middle Eastern language will be requested to do some appropriate reading in original sources.

Each seminar participant is asked to prepare two major products as a result of this learning experience.

1. A proposal for a unit or course of instruction about some aspect of Middle East Studies that is appropriate for use with learners at an elementary, secondary or university level.

2. A report of a scholarly investigation or field study concerning some aspect of Middle Eastern culture and education, such as the Armenian Day School Movement, the modernization of higher education in a Middle Eastern society, Middle Eastern literacy, family planning or health education campaigns, or the impact of religious revival on educational programs in the region.

Aims and Objectives

1. Acquainting professional educators with the cultural, educational, and socio-political dynamics of Middle Eastern societies.

2. Increasing awareness of the ethnic groups resident in southern New England and the United States with origins in the Middle East.

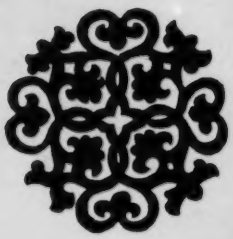
3. Providing a sufficiently inclusive background regarding the geography, history and cultural heritage of Middle Eastern peoples that professional educators will be able to interpret educational movements and issues in this region of the world.

4. Giving some appreciation of the fine and folk arts of Middle Eastern peoples so that educators can include instruction about these domains in their teaching.

5. Helping professional educators to understand the background and causes of controversies and conflicts among Middle Eastern nations and peoples.

6. Assisting educators to make plans and acquire new skills so that they will be more effective teachers of Middle East Studies.

SECTION FOUR



FILMS ON TOPICS RELATED TO THE MIDDLE EAST

These films are available at the
Center for Instructional Media and Technology (CIMT)
Box U-1, The University of Connecticut
Storrs, Ct. 06268 (203) 486-2530

Please request the films using the CIMT "Film Rental Order" well in advance of your anticipated date of use

Acropolis.
11 min, Color, 1963 . . . . . $7.00
Points out the artistic and architectural significance of the buildings on the Acropolis. (IFB) jh, sh, c, a
HISTORY, ANCIENT

Aegean Age.
13 min, Color, 1965 . . . . . $7.00
The partially restored palace at Knossos, other historical sites and museum treasures from the Aegean Islands reflect the great advancements made during the Aegean Age in architecture, engineering, commerce, and the arts. Contributions from civilizations of Asia Minor and Northern Africa were absorbed by the Minoan and Mycenaean people, whose own high accomplishments laid the foundations for Classical Greece. (Coronet) jh, sh
EUROPE–HISTORY: TO 476; GREECE

Alexander the Great and the Hellenistic Age
13 min, Color, 1964 ..... $8.00
Photographed on sites of Alexander's victories, and including such archaeological treasures as the Sidon Sarcophagus, the Issus Mosaic, and the ruins of Persepolis, this film follows Alexander's campaigns and the spread of Greek culture. The Hellenistic Age is reflected in views of Rhodes and Delos, Hellenistic sculpture, the Temple of Zeus, and other remains. (Coronet) sh, c

Arab-Israeli Conflict
20 min, Color, 1973 ..... $11.00
An impartial analysis of the basic political and territorial problems between the Arabs and the Israelis. (Atlantis Productions) jh, sh, c, a

Ancient Egyptian.
27 min, Color, 1963 . . . . . $13.00
The first sequence deals with archaeology and the beginnings of the study of Egypt after Napoleon's conquest. The central section presents in broad outline the history of Egypt from 2700 B.C. down to the Roman Conquest, but the focus is always upon the ancient Egyptian himself; his temperament, his achievements, his religion, his daily life and the pleasures he found in it. The epilogue treats the building of the Aswan Dam and the threat to the great temple at Abu Simbel on the Nile. (IFF) sh, c, a
EGYPT; HISTORY, ANCIENT (4000 B.C. - A.D. 476)

Ancient Phoenicia
14 min, Color, 1968 ..... $9.00
The main contributions of the Phoenicians treated in their relevance to the modern world. (Atlantis Productions) el, jh

Ancient Persia.
11 min, Color, 1964 . . . . . $7.00
The great Empire of Cyrus and Darius, the first "world-state," now lies in magnificent ruins which reveal its meteoric history; splendid palaces at Persepolis, great roads, gold coinage, and government by satraps. Famous sites like Marathon, the Hellespont, Thermopylae, and the Bay of Salamis illustrate the shift of power to the Greeks and the end of the Persian domination. (Coronet) el, jh, sh
HISTORY, ANCIENT (4000 B.C. - A.D. 476)

Ancient World Inheritance (Second Edition)
11 min, Color, 1962 ..... $8.00
A tour of a great museum allows us to look back into ancient civilizations and discover the sources of many things in our present-day world: money, our alphabet, the beginnings of science and industry, and the foundations of government and law. (Coronet) jh

Changing Middle East
25 min., c, 1975, $12.00, jh-a, IFF

Children Of Israel
14 min., c, 1967, $10.00, el-a, IFF

Desert Caravan.
13 min, Color, 1971 . . . . . $7.00
The Sahara is exotic yet hostile. The film follows a twelve year old nomad boy on his first trip with a camel caravan on the 1,000 mile journey through the parched yet beautiful landscape until they reach the market where they will trade their salt cargo. (NBC) jh, sh
AFRICA; DESERTS

Dusting Off Mythology: Creation.
18 min, Color, 1972 . . . . . $10.00
This film illustrates the Greek concepts of the creation of the world, of man, and of the seasons. In contrast, the scientist's search for an explanation of life is presented. (OECA, NBC) jh, sh, c, a
MYTHOLOGY

Dusting Off Mythology: Hero.
18 min, Color, 1972 . . . . . $10.00
With visuals and song, portraits of two famous Greek Heroes, Hercules and Theseus, are painted. Graphics and still photographs are used to illustrate heroes of other lands, and then to explore today's hero. (OECA, NBC) jh, sh, c, a
MYTHOLOGY

Dusting Off Mythology: Quest.
18 min, Color, 1972 . . . . . $10.00
The most famous illustration of the quest in Greek mythology is the story of Jason and the Golden Fleece. Stories from history and literature combine in a visual collage to illustrate types of quests. Man is still engaged in a quest–for love, happiness, freedom, and personal identity. (OECA, NBC) jh, sh, c, a
MYTHOLOGY

Dusting Off Mythology: War.
18 min, Color, 1972 . . . . . $10.00
The story of the Trojan War and the ironic parallels between it and other wars is the focus for WAR. Using songs, a striking contrast is developed between the fanciful war games of children and the harsh reality of soldiers in the field. (OECA, NBC) jh, sh, c, a
MYTHOLOGY

Egypt and the Nile.
16 min, Color, 1954 . . . . . $8.00
This film presents a vivid picture of Egypt and the Nile Valley of today. Set in the cradle of civilization, the present can be seen against the background of a rich and long history. The film story moves from the Nile's headwaters to the sea and the Suez Canal and shows the importance of the river in the whole pattern of Egyptian life. (EFB) el, jh, sh, c
ANTHROPOGEOGRAPHY–AFRICA; EGYPT

Egypt: Cradle of Civilization.
12 min, Color, 1962 . . . . . $7.00
Surveys the culture of ancient Egypt and examines its contributions to the development of Western civilization. (EBEC) jh, sh
HISTORY, ANCIENT (4000 B.C. - A.D. 476); EGYPT

Egyptologists.
25 min, Color, 1967 . . . . . $10.00
This film illustrates the archeological trip to save the remnants of antiquity at the Aswan Dam. It shows the work of historians, archeologists, and other researchers as they plan and execute this trip in their attempt to salvage history. (EBEC) sh, c
ARCHAEOLOGY; HISTORY, ANCIENT (4000 B.C. - A.D. 476)

Ethiopia: The Hidden Empire.
52 min, Color, 1970 . . . . . $19.00
Documents the rich tapestry of current Ethiopian life and cultures that have evolved as a result of a topography that has kept its inhabitants isolated from the rest of the world. Records this significant moment in Ethiopian history when she is slowly turning from an isolated past to a still unknown future. (National Geographic Society; FI) el, jh, sh, c, a
ANTHROPOGEOGRAPHY–AFRICA

Ethiopian Mosaic.
10 min, Color, 1967 . . . . . $7.00
The filmmaker's art is especially evident in this glimpse of Ethiopia. Artful editing of both picture and sound have provided an intimate look at Ethiopia's people without any need for narration. Especially interesting is the use of silence and a dark screen to counterpoint the many scenes. (NFBC; IFB) jh, sh, c
AFRICA

Four Religions: Part 2 — Islam And Christianity
30 min., b& w, 1960, $8.50, sh-a, BENC

Greece: The Immortal Land.
40 min, Color, 1962 . . . . . $16.00
Shows the geography, topography, climate and people of rural and urban Greece. (Basil and Gladys Wright; IFB) sh, c, a
GREECE

Holy Land: Background for History and Religion.
10 min, Color, 1954 . . . . . $7.00
Adding enrichment to the study of the geography, history, and the literature of ancient Palestine, this film presents scenes where important historical events took place. Maps and beautiful natural scenes show the relationships of Jerusalem, Nazareth, the Lake of Galilee, the River of Jordan, Jericho, Mount Nebo and other places to ancient history and much well-known Biblical literature. (Coronet) jh, sh, c
ANTHROPOGEOGRAPHY–CENTRAL ASIA, MIDDLE AND NEAR EAST; RELIGION–HISTORY

Humanities Series: Athens (Golden Age).
28 min, Color, 1960 . . . . . $13.00
Charles Kahn gives an answer to the ever recurring question: Why is Fifth Century Athens considered by many to have been the most civilized society that has yet existed? (EBF) sh, c
HISTORY, UNIVERSAL; PHILOSOPHY; GREECE

Humanities Series: Greek Myths, Part I.
22 min, Color, 1971 . . . . . $10.00
Explores myth as primitive fiction, history in disguise, and the outgrowth of prehistoric ritual. Important myths, such as Theseus and the Minotaur, Orpheus and Eurydice, Actaeon and the goddess Artemis, and Persephone, are presented in drama, art and animation. (EBEC) sh, c
GREECE; MYTHOLOGY

Humanities Series: Greek Myths, Part II.
25 min, Color, 1971 . . . . . $10.00
Shows how ancient man developed myths to explain natural phenomena and religious and moral problems. The myth of Narcissus is a shrewd psychological diagnosis; the myth of Typhoeus imprisoned under Mount Etna, an attempt to explain volcanos; the story of Hyperion and Phaethon relates to a possible solar disturbance. (EBEC) sh, c
GREECE; MYTHOLOGY

Icons
14 min, Color, 1974 . . . . . $9.00
Presents examples from the 15th to the 19th centuries of the icons, or religious paintings, of the Eastern Christian Church. Traces the developing style of the paintings. Shows the gradually increasing western influence, the humanization of the subjects, and the appearance of folk art on the borders of the icons. (IFB) sh, c

In the Name of Allah
76 min, B&W, 1971 . . . . . $10.00
The culture, vision, history, and scriptures of the religion of Islam are examined by looking closely at all aspects of life in the Muslim community of Fez, Morocco. The Koran as brought forth by Mohammed, is the guide to all human experience and value. But, like other religions, Islam is suffering contradictions in a modern material world. Captured on film are the events of circumcision, bargaining for a wife, confirmation, marriage, and the ceremonies and rituals surrounding each event. (NET) sh, c, a
RELIGION

Iran
18 min, Color, 1972 . . . . . $11.00
A universal and poetic study of the old and the new—a luxurious portrait of old Iran, with a sometimes jarring, sometimes hopeful juxtaposition of the new and the possible. Award winner (Blue Ribbon Award, Gold Hugo). (Claude Lelouch; Pyramid Films) jh, sh, c, a

Israel.
30 min, Color, 1965 . . . . . $13.00
This film presents the epic history of the Jewish people in three parts. By means of animation, part one portrays Jewish history from the time of the Patriarchs to the destruction of the Temple and the dispersion to the four ends of the earth. Part two shows documentary footage of the eventful years between 1900 and 1948. During this time the survivors of Nazi concentration camps finally returned to their spiritual homeland and began to build a nation. Part three shows present-day conditions. This contemporary analysis describes the progress and problems, the achievements and limitations which Israel has met so far. It provides insight into the Arab-Israeli conflict and Israel's potential contribution to the progress of the Middle East. (IFB) jh, sh, c, a
ISRAEL

Israel . . . Its History and People
17 min, Color, 1973 . . . . . $9.00
Produced after the 1973 War, the film gives a balanced and objective view of Israel. (Atlantis Productions) jh, sh

Israel . . . Nation of Destiny
27 min, Color, 1971 . . . . . $14.00
An intensive search into the spirit and achievements of the Israeli people as a step toward understanding and solving problems of the Middle East. (Atlantis Productions) jh, sh, c, a

Israel Search for Faith
26 min., Color, 1977 Rental: $15.00
58 min., Color, 1977 Rental: $26.00
James Michener is our host and guide on this quest to explore reasons why this tiny corner of the world should be the place that has experienced the "best of man's aspirations and the worst in his warring nature," and given birth to three of the world's great religions.
(Reader's Digest; Pyramid) sh, c, a

Israeli Boy: Life on a Kibbutz.
17 min, Color, 1972 . . . . . $8.00
Israeli society is viewed through the eyes of Nir, a young boy born and raised on a kibbutz. Shows why the kibbutz succeeds as a unique social, political and economic entity. (EBEC) el, jh
ISRAEL

Israelis.
36 min, Color, 1973 . . . . . $13.00
In-depth documentary on the culture and people of Israel. Probes key elements of the Israeli psyche, such as, their fear of extermination and informal attitude towards the military. Depicts the conditions of Israel's Arab population who are full citizens allowed to vote, teach, and become representatives in the parliament. (CBS; Carousel) sh, c, a
ISRAEL

Jerusalem and Its Contributions
16 min, Color, 1970 ..... $9.00
The roles played by the three great religious groups controlling the life of the Holy City. (Atlantis Productions) el, jh

Jerusalem . . . Center of Many Worlds
29 min, Color, 1970 ..... $14.00
Origins, geographical importance and eminence in the religious and political life of various civilizations. (Atlantis Productions) sh, c, a

Life in Ancient Greece: Home and Education.
14 min, B&W, 1959 . . . . . $4.00
Filmed in Athens, Greece, the picture follows the activities of a typical family of this city in 400 B.C. From a story of a young Athenian boy and a beautiful vase we learn how the people furnished their homes, what foods they ate, how they dressed, how they worshipped, what their schools were like and of the education of the daughter in household arts. Also shown is a pottery factory which provides the family's livelihood. (Coronet) el, jh, sh
GREECE; HISTORY, ANCIENT (4000 B.C.–A.D. 476); FAMILY

Life in Ancient Greece: Role of the Citizen.
11 min, B&W, 1959 . . . . . $3.50
Photographed in and around Athens, Greece, the film recreates the political and economic life in a Greek city-state in 440 B.C. Much is learned about the privileges and responsibilities of citizenship in this early democracy as one travels with the boy Leander and his father through the countryside and the city. One visits a farm, a pottery factory, meets other citizens and watches Greek youths take the momentous Ephebic Oath prerequisite to full citizenship. (Coronet) el, jh, sh
GREECE; HISTORY, ANCIENT (4000 B.C.–A.D. 476)

Life in the Sahara.
15 min, Color, 1953 . . . . . $8.00
Reviews important aspects of the life, habits, and customs of people living in the great Sahara Desert region of Africa. Portrays typical vegetation as well as the topography of the desert and emphasizes the contribution made by the camel to desert life. (EBF) el, jh, sh
ADAPTATION (BIOLOGY); CLIMATE; ECOLOGY

Middle East.
14 min, Color, 1955 . . . . . $8.00
This regional geography film provides an overview of this vitally important area. The lands and the people, their homes, natural resources and industries are shown as they are today. (EBF) el, jh, sh, c
ANTHROPOGEOGRAPHY–CENTRAL ASIA, MIDDLE AND NEAR EAST

New North Africa
16 min, Color, 1964 ..... $9.00
An up-to-date film about the newly-independent nations of North Africa, with emphasis on the Republic of Tunisia. The people, the government, and the economy is studied in relation to the nation's geographic, historic, and cultural backgrounds. (Stanton Films) jh, sh, c, a

Oasis.
11 min, Color, 1965 . . . . . $7.00
Vividly depicts an oasis in the Libyan desert as a fertile island in a sea of sand. Shows that the date palm tree, symbol of an oasis, plays an important part in the life of the oasis dweller. Film sequences reveal the problem of irrigation, women making bread and weaving garments, and men fashioning leather shoes and belts. Pictures the crowded market place where inhabitants carry on trade with nomads and where community life in an oasis is centered. (EBF) el
CLIMATE; GEOGRAPHY

Outline History of Europe Series: Greeks
28 min, Color, 1975 ..... $14.00
Studies Greek history and culture from the early Aegean civilizations to the conquests of Alexander. Describes the Cretan culture at Cnossos, the conflicts between the Mycenaeans and Trojans, the development of the city-states, the defeat of Xerxes, the brilliance of classical culture, and the Macedonian conquest of the city-states. (IFB) sh, c

People of Greece.
14 min, B&W, 1955 . . . . . $4.00
The classic vestiges of a great culture and the age-old ways of the rural people recall the many centuries of Greek national history. In spite of scanty rainfall and lack of natural resources, the people of Greece are making valiant efforts to regain a worthy place in world commerce. Shipping, fishing, fruits, tobacco products, and marble are their economic assets. (EBF) el, jh, sh
GREECE

Problems of the Middle East
22 min, Color, 1959 ..... $11.00
Conflicts over oil, refugees and boundaries explained in terms of the basic factors of geography, anthropology, religion, history and economics. (Atlantis Productions) jh, sh

Search for Ulysses.
53 min, Color, 1966 . . . . . $19.00
Traces the mythical journey of Ulysses in Homer's Odyssey on existing islands today. British scholar and sailor, Ernie Bradford, leads the viewer to the land of the lotus eaters, Sirens' rocks, the Cyclop's cave, Charybdis and the islands of Circe and Calypso. (Award Winner) (CBS; Carousel) jh, sh, c, a
LITERATURE; MYTHOLOGY

Suez Canal: Gateway to World Trade.
11 min, B&W, 1963 . . . . . $3.50
This film reviews the history of the Suez Canal, the exciting story of its construction, the bitter political conflicts over its control, and its development as a vital link in world trade. To show the problems involved in operating and maintaining the canal, the film follows a ship on its twelve-hour journey from Port Teffik to Port Said. (EBF) el, jh, sh
EGYPT; SHIPPING; EUROPE–HISTORY: 1789-1900

Temple of Apollo at Bassae
16 min, Color, 1974 ..... $9.00
Studies the architecture of this Doric Temple that was created by Ictinus, who later designed the Parthenon. (IFB) sh, c

Traditional World of Islam Series

Inner Life
30 min., c, $15.00, 1977, j-a, ICI

Knowledge of the World
30 min., c, $15.00, 1977, j-a, ICI

Man and Nature
30 min., c, $15.00, 1977, j-a, ICI

Nomad and City
30 min., c, $15.00, 1977, j-a, ICI

The Pattern of Beauty
30 min., c, $15.00, 1977, j-a, ICI

Unity
30 min., c, $15.00, 1977, j-a, ICI

Turkiye
16 min., Color, 1977 **Rental: $10.00**
4000 years of Turkey's history have produced a fabulous array of epic monuments, classical ruins, castles and temples—shown through spectacular photography in this film.
(Claude LeLouch; Pyramid) jh, sh, c, a

Tut: The Boy King
52 min., c, 1977, $21.00, jh-a, FIN

Where Are My People
28 min, Color, 1965 ..... $14.00
A small nation making a significant and enduring contribution to the total culture of man. (Atlantis Productions) sh, c, a

FILMSTRIPS

These filmstrips are in the Learning Resources Area, Room 119, C.B. Gentry Building, School of Education, The University of Connecticut, Storrs. They can be borrowed by contacting Dr. Byungchai Cora Hahn, Director of this Division of CIMT.

ANCIENT EGYPT Life Series

ATHENS Life Series

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THE I.N. THUT WORLD EDUCATION CENTER

Centro de Educacion Mundial I.N. Thut
(formerly World Education Project)

Film Study Guide
Number One, 1979

BILINGUAL – MULTICULTURAL – INTERNATIONAL – GLOBAL

TÜRKIYE

by Claude Lelouch. 16 mm, color, 16 minutes, copyright 1977 Pyramid Films, produced for the Turkish Ministry of Information. Order from the Center for Instructional Media and Technology, The University of Connecticut, Storrs, Ct. 06268. Rental: $10

Learning Objectives of the Unit

A. Process Aims

1. To expand inquiry skills and the ability to observe, and to formulate concepts, generalizations and hypotheses.
2. To further the ability of students to use a film as a creative tool for learning.

B. Content Aims

1. To introduce students to the four major civilizations that have flourished in Asia Minor (Anatolia).
2. To help the students acquire a basic understanding about:
   a. The people of Turkey and some of their customs.
   b. Turkish dualities such as the pull of the East and the West, forces of tradition and those of change, and the elite Bosphorus civilization contrasted with the "folk" culture of Anatolia.
   c. Some recognition of the geography, technology and economy of the modern Republic of Turkey.
3. To provide educators with a teaching instrument which, when used in a broad program concerning the Third World, the Middle East, or World Civilizations, will help students to form some impressions and make generalizations about a larger area of the world.

Basic Information about Turkey

Location: The Black Sea is to the North of Turkey, the Republics of Georgia and Armenia in the USSR are to the Northeast, Iran lies to the East, Iraq and Syria to the South, the Aegean Sea to the West, and Greece and Bulgaria to the Northeast.

Area: 300,946 square miles Population: 43,000,000

Language: Turkish, an Ural-Altaic tongue, is spoken by 90% of the people. Kurdish is used by 7%, and there are small Arabic, Armenian, Greek and Ladino speaking minorities.

Religion: Turks are officially 98% Sunni Muslims (there are Alevi or Shiite Muslims too). Small Christian and Jewish communities also exist.

Ethnic Diversity: Muslim Turks, 90%; Kurds, 7%; small groups of Arabs, Armenians, Assyrians, Greeks, Jews and Laz.

Per capita income: $601 (1976) Gross National Product: 27.4 billion

Largest Cities: Istanbul: 3,500,000; Ankara (capital), 2,000,000; Izmir, 600,000; Adana, 450,000; Bursa, 430,000.

Sources of Turkish GNP: Industry and construction, 25%; transportation and services, 23%; agriculture, 22%; commerce and finance, 12%.

Birthrate: 39.3/1000 Deathrate: 14.6/1000 Infant Mortality: 145/1000

Illiteracy: 38%

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An Analysis of the Film

Türkiye contains about seventy sequences. There is no commentary so you and your students are put in the position of being "participant/observers" of the Turkish scene. There is dramatic music written for the film by Francis Lai, who composed the score for "Love Story" and occasionally the authentic sounds of indigenous music or conversations in Turkish can be heard.

Konya - Yeşil Türbe,
center of Mevlevi dervishes
Dervish costumes
Whirling ritual dance
School scene with student uniforms
Child reciting, from Ataturk's Six Day Speech, "Ne Mutlu Türkum Diyene" (How Wonderful to be able to Call Myself a Turk)
Horses at a competition
Zurna playing
Storks, Turkish symbol of felicity
Minaret
Seljuk türbe (tomb)
Konya
Bursa
Camii (mosque) with rugs
Aya Sofia (Greek Cathedral to Holy Wisdom, Istanbul)
Water vender
Views of Istanbul from the air
the habor
the new bridge across the Bosphorus
ferry boats
Galata
A new Turkish Airlines (THY) jet
Mustafa Kemal Atatürk, plaques, statues
Anit Kabir, Atatürk's Tomb in Ankara
Ceremonies at Anit Kabir
Hittite hards
Ottoman tomb stones
Arabic script used for Ottoman Turkish
Children playing in the cemetery
Pamukkale, site of Roman baths
Columns and pools
ruins
Ephesus, near the Aegean coast
tractor
shore of the Mediterranean Sea
Greek ampitheater
modern theater
Fishing
Water skiing
Ships
Castles by the Sea (Crusader and Seljuk)
Alanya
Dam
Refinery
Ankara
A modern highway cloverleaf
Topkapi Museum, Istanbul
Treasures
The Janissaries (Yenu Çeri) re-enacted
Traditional Turkish martial music
Rumeli Hisar, the European Castle on the Bosphorus built by Mehmet the Conqueror to control Byzantine trade before
Men smoking a nargile
Tesbih (prayer or "worry" beads)
Hamam (Turkish bath)
Döner Kebab (Lamb meat roasted on a spit)
Rug weaving by village women
Artifacts in the Hittite Museum, Ankara
Sheep in Cappadocia
Winnowing grain
Village life
Tortoise
Rock hewn monastic cells at Göreme or Ürgüp
Wind erosion
Painted decorations, Ürgüp
Tourists visiting Aya Sofia, Istanbul
Statue of the Mother Goddess (Artemis)
Ephesus
Museum containing Roman objects
Turkish motion picture being filmed
Turkish being spoken
Turkish folkdancing
Corn roasting by a side walk vendor
Boats, the Bosphorus Sea Culture

End

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STEPS IN THE UNIT

1. On the first day introduce the unit of study by briefly explaining that a film about the Republic of Turkey is going to be shown. Ask the students to pay close attention to what the film may show them about ten areas of Turkish life. They might have sheets of paper listing the ten areas and providing space to note down what is observed in each category.

    1. What Turks look like (appearnce and physique)
    2. The physical topography of their country.
    3. Interpersonal relations among people in Turkey.
    4. The historical background of Asia Minor (Anatolia).
    5. Turkish religion.
    6. Family life in Turkey.
    7. Crops and agricultural practices.
    8. Traditional customs that still seem to be important.
    9. Foreign and modernizing influences in Turkish society.
    10. What school life and being a child or youth is like in Turkey.

2. After the film has been viewed for the first time, the rest of the period could be used for a discussion of the observations and hypotheses of the students. Remind the students that they must be careful about making generalizations because the film shows only selected scenes from western Turkey. All of eastern Anatolia and Thrace, more than half of Turkey, are not shown at all. There are urban and village scenes, but little that portrays life in Turkish towns.

3. Ask your students to identify other categories of social experience that the film does not show. (Some possibilities are home life, recreational activities, old age, commercial and banking institutions, courts, the penal system, public transportation, much of Ottoman history, any suggestion of Armenian presence in the area, contemporary minorities, the role of women . . .) They might speculate about why these topics are omitted in favor of those that were included.

4. Distribute outlines of the contents of the film when the students come in for the second day of the unit. Discuss the material with them so that they will have more orientation before they look at the film again. Compare the list of contents with what they were able to observe and identify on their own the first day. Then show the film again, and allow some time for another discussion of it.

5. Invite your students to select topics related to Türkiye for special additional study and research. These might include: Tasavuuf, the Sufi Mystical Orders of Islam; the career of Mustafa Kemal Atatürk; cities and towns such as Bursa, Konya, Istanbul and Ankara; village life in Turkey; Hittite, Greek, Roman, Byzantine or Crusader archeology; the Seljuk Turks; policies of the Ottoman era; modernization in Turkey; Turkish art, music, folklore, folk dance, cuisine, costume, or literature; Turkish Islam, the Turkish language reform, Turkish "guest workers" in Europe . . .

6. Borrow slides sets and artifact kit from the World Education Project so that your students have other means of getting acquainted with Turkish culture.

7. Invite a Turkish American or someone from Turkey to visit your class and talk with your students. The students might prepare some questions to ask their informant.

8. Show the film again for the third and last time after the students have given their reports and you have had the Turkish informant. Invite your students to reflect on the aspects of the film that they now are aware of. How have their assumptions about Turkey and the Turkish people changed during this unit of study? What more would they like to learn about Turkish Studies?

SLIDE SETS

All of these slides are in the collection of THE I.N. THUT WORLD EDUCATION CENTER. They are loaned to educators in Connecticut, but must be picked up and returned at the Center and cannot be mailed. Please reserve well in advance of your intended use directly with TWEC.

AHARON DAVID GORDON: JEWISH TEACHER OF THE DIGNITY OF LABOR.
The Dreamers and Builders of Zion Series, Jewish Agency, 1963.
43 slides with a script.

ALGERIAN EDUCATION
Photographed by Barbara M. Stone from publications of the Algerian Ministry of Education, 1975. 36 slides.

ARMENIAN CULTURE
Scenes from Armenian communities in Lebanon, Jerusalem, Syria, Turkey and the Soviet Union photographed by Stella Rustigian, 1974.
100 slides.

ARTS AND CRAFTS OF TURKEY
Traditional skills that are still practiced in Turkey are depicted.
1978. 24 slides.

BACKGROUND ON EGYPT
A sight/sound module with cassette music and narration prepared by Metwally Abou-Omar and Mohamed Wageeh El-Sawy, 1978. 52 slides.
About 20 minutes showing time.

EDUCATION IN MODERN TURKEY
Shows the background and development of the current school system of the Republic of Turkey. Frank A. Stone, photographer. 1974. 55 slides.

ETHIOPIA
Scenes photographed in and near Adis Abiba in 1972 by Dr. Elizabeth Cunningham. 51 slides and a list of identifications.

GREEK HANDICRAFTS
Shows various types of traditional Hellenic crafts and clothing.
Photographed from journals supplied by Anthanasios Trilianos in 1976.
28 slides.

A HISTORY OF MUSLIM EDUCATION
Scenes related to the background of education in Islam. 1975. 20 slides.

IRAN BEFORE THE 1979 REVOLUTION
Scenes of places and people in Teheran and other Iranian cities taken by John Irvine, 1976. 97 slides and a list of identifications.

IRANIAN CULTURE AND EDUCATION
Shows buildings and events in Iran in the late 1970's. 1976. 27 slides.

ISRAELI EDUCATION

A school serving a diverse population in a section of Haifa is shown, as well as a former agricultural school and Haifa University. Shoshana Ben-Tsvi Meir and Frank A. Stone, 1976. 95 slides.

ISRAELI KIBBUTZIM

Degania, an International Dance Festival by Kibbutz youths, the Golan Heights, Yifat, and the Museum of the Holocaust are shown. Benya Meir and Frank A. Stone, 1976. 100 slides.

LET'S VISIT TURKEY

Life in cities and villages is portrayed, and a dozen typical artifacts are shown. Frank A. Stone, 1974. 75 slides.

THE MIDDLE EAST - ITS CULTURE AND EDUCATION

An overview of the area. 1977. 36 slides.

TRADITIONAL COSTUMES FROM THE REGIONS OF GREECE

The special folk costumes associated with various parts of the Republic of Greece are shown. 1977. 23 slides.

NATIONAL HOLIDAYS IN MIDDLE EASTERN COUNTRIES

AFGANISTAN

New Year is celebrated about April 27 (It varies due to a lunar calendar.
Independence Day is May 27
The Anniversary of the Establishment of the National Assembly is on September 9
Revolution Day is November 1

ALGERIA

National Day is June 19
Independence Day is celebrated on July 5

ARMENIA

Armenian Christmas is celebrated on January 6
Armenian Martyr's Day is observed on April 24

CYPRUS

National Day (Greek Cypriotes only) is on October 1
The founding of the Federated State of Cyprus is commemorated in the Turkish sector of the island only on February 13

DJIBOUTI

Independence Day is June 27

EGYPTIAN ARAB REPUBLIC

Unity Day is on February 22
National Day is July 23
Victory Day is on December 23

GREECE

Independence Day is March 25
National Day is October 28

THE ISLAMIC REPUBLIC OF IRAN

No-Ruz (traditional Iranian New Year) is March 21-22 at the beginning of spring
Sizdah (the thirteenth day of the New Year) is on April 2

IRAQ

Army Day is January 6
The Celebration of the Declaration of the Republic is on July 14

ISRAEL

Rosh Hashana (New Year) is on Tishri 2 of the Jewish Calendar
Yom Kippur (The Day of Atonement) is on Tishri 15-21
Pesah (Passover) is Nisan 15-22
Independence Day is Iyar 5 (in May)

HASHEMITE KINGDOM OF JORDAN

Independence Day is May 25

LEBANON

Independence Day is November 22

LIBYA

Independence Day is December 24

MOROCCO

Independence Day is March 3

ISLAMIC REPUBLIC OF PAKISTAN

Pakistan Day is March 23
Independence Day is August 14

SAUDI ARABIA

Unification Day is September 23

SUDAN

Independence Day is January 1

SYRIA

Independence Day is April 17

TUNISIA

Independence Day is June 1

TURKEY

Republic Day is October 29
National Sovereignty Day and Children's Holiday is on April 23, commemorating the opening of the Grand National Assembly in 1921
Youth and Sports Holiday is on May 19, commemorating Mustafa Kemal's (Atatürk) landing at the Black Sea port of Samsun to begin the Turkish War for Independence in 1919
Victory Day is on August 30, celebrating the freeing of Turkey from foreign invaders.
Atatürk's Death Day is November 10, and is a memorial to the founder of the Republic of Turkey who died on this date in 1938.

UNITED ARAB EMIRATES

Accession Day is August 6
UAE National Day in December 2

The various religious communities in the Middle East also celebrate their respective religious holidays. The different Christian confessions follow several calendars, so not all of their festivals necessarily come on the same days. Jewish holidays conform to the Hebrew calendar. Several major ones were indicated with the information concerning the State of Israel. All Muslims celebrate Hiraj (New Year), Ramadan (the annual month of dawn to dusk fasting), and 'Id al Fitr and 'Id al Adha. Due to the lunar calendar, however, these festivals move throughout the year and cannot be exactly predicted in the more orthodox societies until the new moon has actually been sighted.

Information based on 1980 Exporters' Encyclopaedia World Marketing Guide. New York: Dun and Bradstreet International, Ltd., 1980.

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CHRONOLOGICAL TABLES

I. FROM THE BIRTH OF MUHAMMAD TO WORLD WAR I

A.D.	
570	Birth of the Prophet Muhammad.
622	The Hijra—Muhammad's flight from Mecca to Medina. Beginning of Islamic calendar.
628	Muslims capture Mecca.
632	Death of Muhammad. Abu-Bakr, first Caliph.
633	First Arab attack on Persia.
634	Omar becomes Caliph. Beginning of the expansion of the Arab Empire into Syria, Egypt, Iraq and Persia.
635	Arab armies enter Damascus.
637	Capture of Jerusalem.
641	The Persian Empire completely conquered.
641	Founding of Fustat in Egypt (Old Cairo).
643	Conquest of Tripolitania. Building the Dome of the Rock in Jerusalem
649	Arab conquest of Cyprus.
655	Arab fleet destroys Byzantine fleet at Lycia.
656	Othman: 3rd Caliph, murdered. Ali becomes Caliph.
658	Mu'awiyah, governor of Syria, assumes Caliphate in Damascus. War between Ali and Mu'awiyah.
661	Ali murdered. Umayyad Dynasty in Damascus rules over Arab Empire until 750 A.D.
670	Arab armies in North Africa.
671	Arab siege of Constantinople fails.
674	Arabs at the Indus River.
680	Husayn, son of Ali, killed in Karbala.
694	Arabs overrun Armenia.

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695 First Arab coinage.

700 Conquest of Algiers.

705 Walid I and the building of the Great Mosque of Damascus. The height of Arab military power.

710 Sugar planted in Egypt.

711 Tariq crossed into Spain at the rock later named after him (Gilbraltar=Gabal Tariq).

712 The Arabs in Samraqand. Learning the art of making paper.

715 Largest extent of Arab Empire—from the Pyrenees to China with Damascus as capital.

720 Arabs cross into France; conquer Sardinia.

720 Arab chemist, Abu Musa Jaffar, introduces sulfuric acid, nitric acid, aqua regia, and nitrate of silver.

732 Charles Martel stops Arab advance into France. Battle of Tours and Poitiers.

750 End of Umayyad rule.
Abbasid dynasty founded; based in Iraq.
Birth of Abu-Nuwas, famous poet (d.811).
Flourishing of medicine, astronomy, mathematics, optics, and chemistry begins.

755 Abdul-Rahman, Umayyad survivor, founds a separate Spanish state at Cordova.

760 Arabic numerals develop.

[illegible] Founding of Baghdad, capital of the Abbasids.

774 Euclid's "Elements" translated into Arabic. Beginning of Golden Period of Arab learning.

785 Beginning of the building of the Great Mosque of Cordova.

[illegible] Harun al-Rashid becomes Caliph.

[illegible] Caliph Al-Ma'mun, patron of Arab learning. School of Astronomy in Baghdad.

[illegible] Arabs in Crete and the Greek Islands.

[illegible] Arabs in Sicily.

[illegible] Almagest, Ptolemy's Astronomical Systems translated into Arabic.

[illegible] Al-Ma'mun founds the Academy (House of Wisdom) in Baghdad.

[illegible] Perfection of the astrolabe.

868 Tulunid dynasty in Egypt. The dismemberment of the Arab Empire continues.

869 Al-Jahiz, Arab literary figure, dies.

870 Al-Kindi, Arab philosopher, dies (b.813).

873 Death of the great physician, Hunayn ibn Ishaq.

878 Al-Battani begins his astronomical observations.

879 Building of Ibn Tulun Mosque, Cairo.

880 Ibn Qutayba, scholar and historian, dies (b.828).

900 The great physician Al-Razi (Rhases) discusses infectious diseases: plague, consumption, smallpox, rabies (d.923).

909 Rise of the Fatimid dynasty in North Africa.

915 Fatimids in Egypt.

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915 Birth of al-Mutanabbi, one of the most quoted and celebrated Arab poets.

923 Death of Tabari, celebrated historian and theologian (b.838).

930 Cordova in Spain, seat of Arab learning.

940 Beginning of retreat from Spain.

950 Al-Farabi, Arab philosopher, dies (b.870).

963 Al-Sufi's "The Book of Fixed Stars" mentions nebula.

965 Birth of Alhazen (Ibn al-Haytham) who wrote more than 100 works on astronomy, optics, philosophy and medicine (d.1039)

968 Founding of the city of Cairo.

973 Birth of Al-Biruni, historian, mathematician and astronomer. He wrote on Indian philosophy and science (d.1048).

973 Born, Abu-al-'ala al-Ma'arri, blind poet, philosopher, and mystic. His writing was marked by rationalism and skepticism and influenced following generation. One of his works anticipates Dante's Inferno (d.1057).

975 Introduction into Europe of the present arithmetical notation (Arab numerals).

1009 Death of Ibn Yunis, astronomer (b.950).

1037 Death of the famous philosopher and physician Avicenna (Ibn Sina) (b.980).

1047 Seljuk Turks in power.

1059 Birth of al-Ghazali, philosopher and theologian (d.1111)

1096 The start of the Crusades.

1099 The Crusaders take Jerusalem

1125 Almohades in Morocco

1126 Birth of Averroes (Ibn-Rushd), Arab philosopher and physician in Spain. His work exerted great influence on development of European philosophy in the Middle Ages (d.1198).

1147 Second Crusade fails.

1154 Al-Idrisi's book of geography published in Palermo.

1176 Saladin (Salan al-Din) becomes ruler of Egypt and Syria.

1187 Saladin defeats the Crusaders at Hittin and takes Jerusalem.

1236 Cordova falls.

1258 The Mongols destroy Baghdad; the Abbasid Caliph takes refuge in Egypt.

1291 Remnants of the Crusaders driven out. End of Crusade.

1332 Ibn Khaldun, historian and philosopher, born. Considered founder of the modern science of sociology (d.1406).

1352 Travels of Ibn Battuta, famous geographer.

1401 Mongols under Timur Leng conquer Baghdad and Damascus.

1492 Fall of Granada. End of Arab rule in Spain.

1516 Ottoman Turks under Selim I begin conquest of Syria and Egypt.

1534 Ottomans capture Baghdad. Caliphate assumed by Ottomans.

1544 Sa'di Sharifs in Morocco.

1603 Revolt of Fakhr-ed-Din in the Lebanon.

1633 Defeat of Fakhr-ed-Din.

1665 French bombard Algiers and Tunis.

1798 Napoleon Bonaparte in Egypt.

1804 Wahhabis capture Mecca and Medina.

1811 Muhammad Ali consolidates his rule over Egypt; he wipes out the Mamluks.

1818 Ibrahim, son of Muhammad Ali, defeats Wahhabis in Arabia.

1830 The French occupy Algeria.

1832 Ibrahim conquers Syria.

1835 Abd-el-Qadir of Algeria defeats French at Macta.

1839 Egyptian army under Ibrahim defeats Ottoman army at Nasibin.

1840 London conference to regulate Egyptian-Turkish relations. Egyptians leave Syria.

1843 Sanusiyah order founded in Libya.

1845 Capture of 'Abd-el-Qadir in Algiers.

1849 Wahhabis drive Egyptian troops out of Arabia.

1849 Controversy over the holy places in Jerusalem.

1860 Construction begins on the Suez Canal.
Sectarian trouble in Syria and Lebanon.

1869 Completion of the Suez Canal.

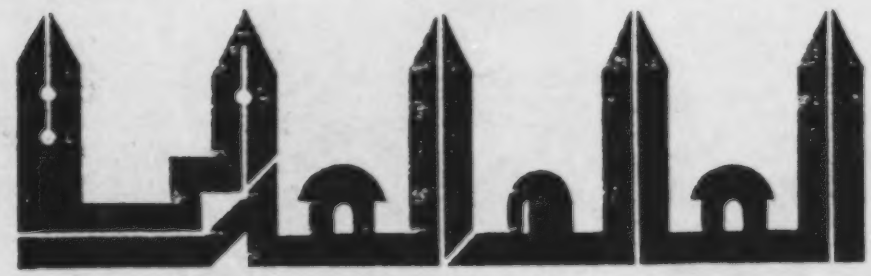
1870 Rise of the Mahdi in the Sudan.

1881 French occupy Tunisia. Arabi revolt in Egypt. British occupy Egypt.

1885 Mahdi attacks Khartum. Gordon killed. Mahdi dies.

1896 Kitchener defeats Mahdists at Omdurman.

1911 Italians begin conquest of Libya.



II. FROM WORLD WAR I TO 1977

1914 World War I. British land in Iraq.

1917 British take Baghdad.

1918 Damascus occupied by army of the Arab Revolt with Lawrence of Arabia.
Faysal becomes king of Syria.

1919 Nationalist upheavals in Egypt.

1920 French expel Faysal from Damascus

1921 Faysal becomes king of Iraq.
Abdelkrim's revolt in the Rif of Morocco against Spanish rule.

1922 Constitution for Palestine under British Mandate.

1923 Fouad I declared king of Egypt. Wafd party dominates.
Transjordan becomes emirate under Abdullah.

1924 Ibn Saud occupies Mecca. Medina and Jidda.

1925 Marshall Petain in Morocco.
Syrian rebellion against French. Damascus bombarded
Iraq Petroleum Company founded

1926 Abdelkrim surrenders to the French in Morocco.
Abdul-Aziz ibn Saud becomes king of Saudi Arabia.
Lebanon proclaimed a republic.

1927 Saad Zaghlul dies in Egypt; Nahhas leads the Wafd Party.
Treaty between Britain and Iraq.

1928 Egyptian parliament dissolved.

1929 Restoration of Egyptian constitution. Hassan Banna forms Muslim Brothers organization.
Riots in Palestine.

1930 Passfield White Paper for Palestine.
New Syrian constitution.

1932 Iraq joins League of Nations; British Mandate formally terminated.

1933 Arabian American Oil Company (ARAMCO) founded.
Death of Faysal; Ghazi king of Iraq.

1934 British regularize their rule of Aden (treaty between Britain, India and Yemen).
War between Saudi Arabia and Yemen.

1935 IPC pipeline from Kirkuk in Iraq to Tripoli in Lebanon.

1936 Arab general strike in Palestine from April to October.
Farouk I becomes king of Egypt.
General Sidqi seizes power in Iraq.
Blum-Violette reforms in Algeria.

1937 Parti du Peuple Algerien (PPA) founded.
Capitulations abolished in Egypt.
Moroccan Unity Party founded. Economic Crisis in Morocco.
France agrees to give Syrian province of Alexandretta to Turkey.
Peel Commission Report on Palestine.

1938 Civil disobedience in Tunisia to protest French rule, organized by Habib Bourguiba.
Ferhat Abbas founds Union Populaire Algerienne (UPA).

1939 London Conference on Palestine.
British issue White Paper proposing partition of Palestine.
World War II begins.

1940 Italy attacks Sudan, occupies British Somaliland.

1941 British attack Italian Somalia and take Mogadiscio.
Kaylani's revolt in Iraq against British occupation.
British and Gaulist French forces invade Syria and Lebanon.
French formally relinquish mandate over Syria and Lebanon.

1942 Zionist Biltmore program for the formation of a Jewish State in Palestine.
Moncef Bey forms nationalist government in Tunisia.
Allies land in Algeria.

1943 Manifesto of the Algerian People demands independence.
French provisional Consultative Assembly in Algeria.
Declaration of Independence for Syria and Lebanon.
"Nationalist Pact" in Lebanon.
"Protocol of Alexandria" laying basis for Arab League.
Lord Moyne assassinated in Egypt by Stern Gang.

1944 Moroccan nationalists demand independence; Ahmad Belafrej arrested.
France allots 15 seats in the National Assembly for Algerian Arabs.

1945 Arab League created (March 22).
Uprisings against the French in Algeria and in Syria-Lebanon.
Anglo-American Committee of Inquiry formed to investigate future of Palestine.

1946 British propose creation of Greater Somalia under British trusteeship. Somali Youth League grows.
British troops begin withdrawal from Cairo and Alexandria to the Canal Zone.
Transjordan becomes kingdom under Abdullah.

1947 Egypt severs relations with Britain.
Riots in Tunisia.
Maghreb Office opened in Cairo to coordinate nationalistic movement in Arab North Africa.
Violence erupts in Palestine. United Nations Partition Plan for Palestine passed, November 27.

1948 Massacre of villagers of Deir Yassin in Palestine by the terrorist organization of the Irgun, April 10.
Zionist forces seize Haifa, April 22.
Imam Yahya of Yemen killed; Imam Ahmad succeeds him.
The establishment of the State of Israel declared, May 14.
Open Warfare between Arabs and Israelis.
Count Bernadotte, Palestine Mediator, assassinated by Stern Gang.

1949 Armistice between Israel and Egypt, Lebanon, Jordan, Syria.
Coup d'etat in Syria (Mar. 30, Aug. 14 and Dec. 20).

1950 Ben Bella, leader of OS (Organisation Secrète) in Algeria.
Jordan annexes the West Bank of Palestine.
Egyptians wage guerilla warfare against British in Suez.
Independence of Kingdom of Libya under King Idris I.

1951 King Abdullah of Jordan assassinated in Jerusalem, July 20.

1952 Tunisian uprisings in Bizerte and Ferryville. Bourguiba arrested, January 17-18.
Uprisings in Cairo, January 26.
Coup d'etat in Egypt, July 23. Farouk abdicates, July 26.
Sultan of Morocco demands restoration of sovereignty.
Riots in Casablanca, December 8.
Land Reform Act promulgated in Egypt.

1953 Egypt proclaimed republic. Ahmad Naguib, president, June 18.
Uprising in Morocco. French depart Sultan, August 20.
Israeli raid on Jordan. Qibya attacked, October 14.
King Ibn Saud dies, his son Saud proclaimed King, November 9.

1954 First all-Sudanese government, January 9. Sudanese parliament opens, March 1.
Nasser assumes power in Egypt, April 18. Anglo-Egyptian agreement on Suez Canal, July 27.
Internal autonomy for Tunisia, July 31.
United States establishes air bases in Libya.
Algerian revolt against French begins, November 1.

1955 Baghdad Pact formed, February 24.
Israeli raid on Gaza, February 28.
Sultan Muhammad V of Morocco restored to the throne, November 18.

1956 General Glubb dismissed by King Hussein of Jordan, February 29.
Sudan proclaimed independent republic, January 1
Morocco's independence, March 3.
Tunisian independence, March 20.
Nasser President, June 3; British evacuate Suez Canal, June 18; America withdraws offer to finance High Dam July 19; Suez Canal nationalized, August 12; Israel, France and England attack Egypt, October 29-31; cease fire, November 7.

1957 Suez Canal reopened, April 9.
Bey of Tunis deposed, Tunisia declared republic, Bourguiba president, July 25.
Sultan of Morocco adopts title of king, August 14.

1958 United Arab Republic (Egypt and Syria) proclaimed, March 5.
State of emergency declared in Aden, May 2.
Civil war in Lebanon, May; U.S. marines in Lebanon, July 15.
Coup in Iraq led by Qasim topples monarchy, July 14.
Faysal ibn Saud assumes power in Saudi Arabia, April.
Provisional Algerian government in exile in Cairo, September 16.
General Ibrahim Abboud leads coup in Sudan, November 17.

1959 Federation of Arab Emirates of the South inaugurated, February 11.
Somali Republic proclaimed, July 1.
Mauritania independent, November 27.
Meeting in Baghdad sets up OPEC (Organization of Oil Exporting Countries), September 10-24.

1961 Referendum in Algeria and France on Algerian independence, January
Muhammad V of Morocco dies, Hassan II succeeds, February 26.
French military revolt in Algeria, April 26.
Kuwait declared independent, June 19.
Syria withdraws from the United Arab Republic, September 28.

1962 Algerian revolution ends, Algeria declared independent, July 3.
Muhammad al-Badr becomes Imam of Yemen, September 19. Beginning of Yemeni Civil War, Egyptian troops in Yemen, September.

1963 Colony of Aden joins Federation of South Arabia, January 18.
Coup in Iraq led by Col. Aref, February 8.
Coup in Syria led by Baath Party, March 8.

1964 Crown Prince Faysal assumes full power in Saudi Arabia, March 28, becomes king, November 2.

1965 Houari Boumedienne assumes power in Algeria, June 19

1967 June War between Israel, Egypt, Syria, Jordan, June 5-10.
Israel annexes East Jerusalem, July 28.
President Sallal of Yemen deposed, November 5.
People's Democratic Republic of Yemen proclaimed, November 26. British troops leave Aden, November 30.
United Nations Resolution 242, November 22.

1968 Israeli attack on Karamah in Jordan, Palestinian organized guerillas and Jordanian troops resist, March 2.
General Hassan al-Bakr in power in Iraq, July 17.
General Hafiz al-Assad assumes power in Syria, October 26.
Israeli raid on Beirut airport, December 28.

1969 Yasser Arafat becomes head of the Palestine Liberation Organization (PLO), February 3.
War of attrition along the Suez Canal between Egypt and Israel, March to August, 1970.
Col. Ja'far al-Nimeiri seizes power in Sudan, May 25.
Mu'ammar al-Qadhdhafi leads coup in Libya, September 1; foreign military bases closed.
Cairo agreement between Lebanon and Palestinians, November.

1970 Aswan High Dam completed, July 21.
Qabus ibn Sa'id seizes power in Oman from his father, July 26.
Hijacking of airliners by Palestinian guerillas in Jordan, September 6. Fighting between Jordanian troops and Palestinian guerillas, September.
President Nasser dies; Anwar al-Sadat becomes president of Egypt, September 28.

1971 Sadat suspends Egyptian-Israeli cease-fire agreement, March 7.
Soviet-Egyptian Friendship treaty, May 27.
Coup d'etat in Sudan against Nimeiri fails, July 19-22.

1972 Israeli raids into southern Lebanon, February.
Soviet-Iraqi treaty of Friendship, April 9.
President Sadat orders Soviet advisors out of Egypt, July 18.
OPEC decides on 51% control in oil companies, October 5.

1973 Israel shoots down Libyan airliner over Sinai, February 21.
Air battle between Syria and Israel, September 13.
Egypt and Syria attack Israeli forces on occupied territories, October 6—beginning of the October War; Egyptian troops cross the Suez Canal.
United States begins airlift of arms to Israel, October 14.
OAPEC (Organization of Arab Petroleum Exporting Countries) announces embargo on oil shipment to the United States, November 5.
United Nations passes Resolution 338 to stop Arab-Israeli war, October 22. Kissinger begins shuttle diplomacy, November 6
Cease-fire signed between Egypt and Israel, November 11.

1974 Disengagement agreement between Egypt and Israel, January 18.
War of attrition between Syria and Israel, March.
Unrest in Kurdish areas in Iraq, March.
Arab oil embargo against the United States lifted, March 18.
Disengagement agreement between Syria and Israel, May 25
Arab League meeting at Rabat recognizes PLO as sole representative of the Palestinian people, October 28.
Yasser Arafat speaks before the UN General Assembly, November 13

1975 Collapse of Kissinger's shuttle diplomacy, March 22.
King Faysal of Saudi Arabia assassinated, March 25.
Beginning of trouble leading to civil war in Lebanon, April 13.
Suez Canal reopens after eight years, June 5.
Interim agreement between Egypt and Israel, September 1.
United Nations General Assembly declares "Zionism a form of racism," November 10.

1976 Egypt terminates 1971 Soviet-Egyptian treaty, March 14.
Tall al-Za'tar Palestinian Refugee Camp falls after 54 days siege, August 12.
Elias Sarkis becomes president of Lebanon, September 23.
Cease-fire in Lebanese Civil War, October 21.

1977 Libya announces a new official name and administration.
The Palestine National Council, meeting in Cairo, adopts a 15-point political declaration.
Islamic Foreign Ministers Conference held in Libya, May.
Lebanese civil war takes a new form of fighting in the South.
President Sadat goes to Jerusalem to talk peace with Israeli premier, November.

SECTION SIX

MUSEUMS AND ART GALLERIES

BOSTON, MASSACHUSETTS

Museum of Fine Arts
465 Huntington Avenue
Boston, MA 267-9300

Arab, Armenian, Egyptian, Greek, Persian and Turkish artifacts and displays.

Peabody Museum
Harvard University
Cambridge, MA

Middle Eastern anthropology and archeology.

CONNECTICUT

The Lyman Allyn Museum
100 Mohegan Avenue
New London, Ct. 06320 443-2545

Egyptian mummy, artifacts, Iranian display.

Peabody Museum of Natural History
Yale University
170 Whitney Avenue 436-0850
New Haven, Ct. School Services, 436-1710

Middle Easternanthropology and archeology.

Wadsworth Atheneum
600 Main Street
Hartford, Ct. 06103 278-2670
Ms. Melinda Ellis, Educational Services Ext. 271

Art and artifacts from Egypt, Greece and other parts of the Middle East.

The World Instrument Collection
Department of Music
Wesleyan University
Middletown, Ct. 06457
Mr. H. Collins Lein, Curator

Arab, Iranian and Turkish musical instruments are included in a collection of over six hundred items from many parts of the world.

Yale University Art Gallery
1111 Chapel Street
New Haven, Ct. 06520

Works of art from the ancient Middle East

NEW YORK CITY

The American Museum of Immigration
15 Pine Street
New York, N.Y. 422-2150

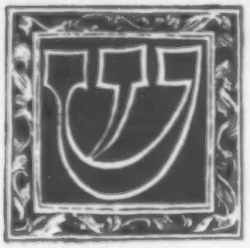
Hellenic Organization of Industries and Handicrafts
150 East 58th Street
New York, N.Y. 371-1425

The Jewish Museum
Fifth Avenue and 92nd Street
New York, N.Y. 860-1888

Metropolitan Museum of Art
Fifth Avenue and 82nd Street
New York, N.Y. 535-7710

Contains extensive Assyriology, Greek, Hittite, Egyptian and Islamic art sections.

A pharaoh represented as the god Amun. In his right hand a sword and in his left the staff, was, symbol of royal origin. On his head a crown with conventional feathers as an attribute of divine power. Behind him three tributary nations, symbolically fettered.



SECTION SEVEN

RELIGIOUS INSTITUTIONS IN CONNECTICUT THAT HAVE MIDDLE EASTERN ROOTS

ANTIOCHIAN ORTHODOX CHURCHES

This Christian communion is of Syrian background and many of its members are former residents of Egypt, Iraq, Lebanon, Palestine and Syria. All of the churches of this denomination in the United States are now part of the Antiochian Orthodox Christian Archdiocese of All North America with its headquarters at 358 Mountain Road, Englewood, N.J. 07631. The head of the church in the United States is Metropolitan Archbishop Philip Saleba, who leads ninety-two churches with over 100,000 communicants.

St. George Antiochian Orthodox Church
91 Elm Street 743-1921
Danbury, Ct. 743-5748

St. Nicholas Antiochian Orthodox Church
5458 Park Avenue
Bridgeport, Ct. 372-9175
The Rev. Father Joseph Purpura, Pastor

ARMENIAN APOSTOLIC CHURCH

Most Armenians who have immigrated to the United States from the Middle East are members of the Armenian Apostolic Church. Smaller groups of Armenians, however, are Roman Catholics using the Armenian Rite, or Protestants associated with the Armenian Evangelical Union. There are no specifically Armenian Roman Catholic or Protestant churches in Connecticut, but there are four Armenian Apostolic Churches in our state. The first three are part of the Diocese of the Armenian Church of America, which is directly under the jurisdiction of the Catholicos of All Armenians in Holy Etchmiadzin in Soviet Armenia. The Primate of this communion in the United States is the Most Rev. Archbishop Torkom Manoogian, St. Vartan Cathedral, 630 Second Avenue, New York, N.Y. 10016. The last church listed belongs to the Armenian Apostolic Church of America, which is affiliated with the See of Cilicia, now located at Antelias, Lebanon. The Prelate of this communion in the United States is the Rev. Bishop Mesrob Ashjian, St. Illuminators' Cathedral, 138 East 39th Street, New York, N.Y. 10016. The beliefs and liturgies of the two Armenian Apostolic denominations are identical, and their division is one of jurisdiction.

Armenian Church of the Holy Ascension
1460 Huntington Turnpike
Trumbull, Ct. 372-5770
The Rev. Leon Arakelian, Pastor

Armenian Church of the Holy Resurrection
1910 Stanley Street 223-7875
New Britain, Ct. 225-1115
The Rev. Vartan Der Assadourian, Pastor

This is a new church edifice, only recently dedicated, which is built in the traditional style of Armenian ecclesiastical architecture.

St. George's Armenian Apostolic Church
22 White Street
Hartford, Ct. 524-5647

St. Stephen's Armenian Apostolic Church
167 Tremont Street
New Britain, Ct. 229-8322
The Rev. Sahag Andekian, Pastor

ASSYRIAN CHURCH OF THE EAST

This communion is the Syriac-speaking, Nestorian Church that was anathematized by Western Christians at the Council of Ephesus in 431 A.D. Its center was originally at Edessa, and after it was harried from the Roman Empire, it survived in eastern Anatolia and sent missionaries as far East as India and China. During World War One the Assyrians were driven from their home region in the mountains of Hakkari by the Ottoman Turks and had to re-settle in Iraq and Syria.

St. Thomas Assyria Church of the East
120 Cabot Street
New Britain, Ct. 223-2121

BAHA'I FAITH

The Baha'i belong to a religious movement that originally was founded in Iran by Baha'u'llah (1817-1892) with its origins in Shia Islam among the disciples of "the Bab", Sayyid Ali Muhammed (1819-1850). Driven from Iran by persecution, the Bah'is moved first to Bagdad and later established their international headquarters at Haifa, Israel. One of five Baha'i temples in the world is located at Wilmette, Illinois. The Baha'i religion claims to be the culmination and fulfillment of all the world religions. It has no clergy and little ritual. Although it is Middle Eastern in origin, not many American Baha'is are of Middle Eastern ancestry.

Baha'i Faith
202 Gillies Lane
South Norwalk, Ct. 853-4329

Baha'i Faith
99 Prospect Street
Stamford, Ct. 359-2404

GREEK ORTHODOX

The Ecumenical Patriarchate of the Greek Orthodox Church is located at Kumkapi, Istanbul (ancient Byzantium or Constantinople), Turkey. Churches of this communion are located throughout the Middle East and their communicants may be Arab, as well as Greek, Christians. In the United States, churches of this denomination are affiliated with the Greek Orthodox Archdiocese of North and South America, 8-10 E. 79th Street, New York, N.Y. 10021, which has over two million members.

Annunciation Greek Orthodox Church
1230 Newfield Avenue
Stamford, Ct. 322-2093
The Rev. Constantine Mathews, Presbyter

Greek Orthodox Church of the Archangels
1527 Bedford Street
Stamford, Ct. 348-4216
The Rev. George Poulos, Pastor

Holy Trinity Greek Orthodox Church
4070 Park Avenue
Bridgeport, Ct. 374-5561

Holy Trinity Greek Orthodox Church
937 Chase Parkway
Waterbury, Ct. 754-5189

St. Barbara Greek Orthodox Church
56 Dwight Street
New Haven, Ct. 562-1467
The Rev. George H. Kerames, Pastor

St. George Greek Orthodox Cathedral
433 Fairfield Avenue
Hartford, Ct. 522-7586
The Rev. Dr. James Demetriades, Pastor

St. George Greek Orthodox Church
301 West Main Street
New Britain, Ct. 229-0055
The Rev. Carl G. Vouros, Pastor

ISLAM

Friday prayers for Muslims attending several universities in Connecticut are held on campus, especially for the religious holidays. There are three places of Muslim worship in Connecticut cities.

Islamic Center
157 Hungerford Street
Hartford, Ct. 247-7547

Masjid Muhammad
64 Carmel Street
New Haven, Ct. 562-0594

Muhammad's Mosque
670 State Street
Bridgeport, Ct. 366-3477

JEWISH

There are many Conservative, Orthodox and Reform Synagogues in the State of Connecticut. Although some Sephardic or Oriental Jews from Middle Eastern countries attend these institutions, they trace their background to the Ashkenazi communities of eastern and western Europe. Most, however, provide instruction in Hebrew and many also have courses about Israel and Middle Eastern Jewry. It has not been possible to list all of these places of worship here, but they can be identified by looking in a local telephone directory under "Synagogues" in the yellow pages.

MARONITE

This is a Roman Catholic Uniate communion in the East whose name comes from St. Maron, a Syrian celibate who died around 423. This group has long been united with the See of Rome, their Latin ties going back at least to the time of the Crusades in Lebanon and Syria in the thirteenth century. There has been a Maronite College in Rome since 1584. This rite uses a West Syriac liturgy and their Patriarch is known as "Patriarch of Antioch and All the East." He resides at Bkirki and Kannobin, two cloisters in the vicinity of Beirut, Lebanon. There are about 470,00 Maronites in Lebanon, constituting 30 percent of the population, and 380,000 people hold this faith in North and South America.

St. Maron's Roman Catholic Church
613 Main Street
Torrington, Ct. 489-9015

MELKITE

The Eastern Rite or Greek Roman Catholics are known as Melkites. Most people who attend this rite are of Middle Eastern origins, and their churches are under the jurisdiction of the Melkite Eparchy in Newton, Massachusetts.

St. Ann's Melkite Church
47 William Street
Danbury, Ct. 743-5119

St. Ann Melkite Church
41 Cross Road
Waterford, Ct. 442-2211

SECTION EIGHT

REPRESENTATIVES OF MIDDLE EASTERN GOVERNMENTS

There are no consulates of Middle Eastern nations in Connecticut because our state is usually served from New York City. There are, however, offices of five Middle Eastern countries in Boston, as well, so these are also listed. In most cases, these consulates or missions can arrange for qualified speakers regarding their societies. Some of them have films that can be borrowed. Brochures and pamphlets about the nations that they represent can be obtained from some of these offices, which also may issue bulletins or newsletters for their constituencies.

CONSULATES OF MIDDLE EASTERN COUNTRIES LOCATED IN BOSTON, MASSACHUSETTS

Cyprus: Dr. Costas M. Proussis, Honorary Consul
11 Lehigh Street
Wellesly, MA 235-8452

Greece: Mr. Michael Coubatis, Consul
31 St. James Avenue
Boston, MA 542-3240

Israel: Mr. Michael Bauly, Consul General
450 Park Square Building
Boston, MA 266-3800

Pakistan: Mr. Barry D. Hoffman, Honorary Consul
739 Boylston Street
Boston, MA 267-5555

Turkey: Mr. Orhan R. Gündüz, Honorary Consul General
678 Massachusetts Avenue
Cambridge, MA 354-2630

CONSULATES AND MISSIONS OF MIDDLE EASTERN COUNTRIES LOCATED IN NEW YORK, N.Y.

Afganistan Mission to the United Nations
866 United Nations Plaza
New York, N.Y. 754-1191

Consulate General of the Republic of Cyprus
13 East Fortieth Street
New York, N.Y. 686-6016

Commercial Bureau of the Arab Republic of Egypt Embassy
529 Fifth Avenue
New York, N.Y. 682-6390

Permanent Mission of the Arab Republic of Egypt to the United Nations
36 East 67th Street
New York, N.Y. 879-6300

Ethiopian Mission to the United Nations
866 United Nations Plaza
New York, N.Y. 421-1830

Consulate General of Greece
69 East 79th Street
New York, N.Y. 988-5500
The Greek Mission to the U.N. is at the same address.
744-4062

Consulate General of Iran
630 Fifth Avenue
New York, N.Y. 397-1444

Mission of Iran to the United Nations
622 Third Avenue
New York, N.Y. 687-2020

Iraq Mission to the United Nations
14 East 79th Street
New York, N.Y. 737-4433

Consulate General of Israel
800 Second Avenue
New York, N.Y. 697-5500

Israel Government Tourist Office
350 Fifth Avenue
New York, N.Y. 560-0600

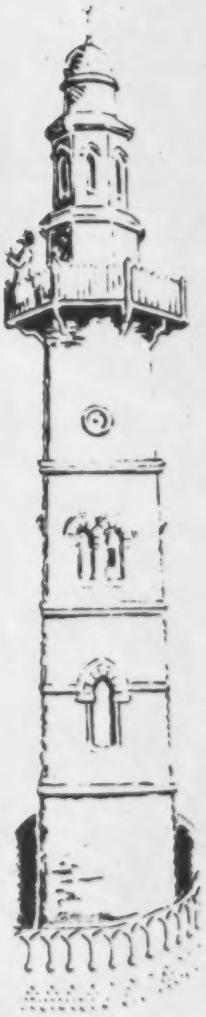
Consulate General of Lebanon
9 East 76th Street
New York, N.Y. 744-7905

Lebanon Mission to the United Nations
866 United Nations Plaza
New York, N.Y. 355-5460

Libyan Arab Republic Mission to the United Nations
866 United Nations Plaza
New York, N.Y. 752-5775

Consulate General of Morocco
597 Fifth Avenue
New York, N.Y. 758-2625

Moroccan Mission to the United Nations
1 Dag Hammarskjold Plaza
New York, N.Y. 421-1580



Permanent Mission of Oman to the United Nations
866 United Nations Plaza
New York, N.Y. 355-3505

Consulate General of Pakistan
12 East 65th Street
New York, N.Y. 879-5800

Pakistan Mission to the United Nations
8 East 65th Street
New York, N.Y. 879-8600

Palestine Liberation Organization
Permanent Representative to the United Nations
305 East 40th Street
New York, N.Y. 686-3530

Consulate General of Saudi Arabia
866 United Nations Plaza
New York, N.Y. 752-2740

Saudi Arabian Mission to the United Nations
6 East 43rd Street
New York, N.Y. 697-4830

Southern Yemen Mission
413 East 51st Street
New York, N.Y. 752-3066

Sudan Mission to the United Nations
210 East 49th Street
New York, N.Y. 421-2680

Permanent Mission of the Syrian Arab Republic to the United Nations
964 Third Avenue
New York, N.Y. 752-4250

Tunisia Trade Office
Tunisia Investment Promotion Agency
630 Fifth Avenue 489-6930
New York, N.Y. 265-7117

Tunisian Mission to the United Nations
40 East 71st Street
New York, N.Y. 988-7200

Consulate General of Turkey
Turkish Mission to the United Nations 247-5309
821 United Nations Plaza 687-8395
New York, N.Y. 949-0150

Yemen Arab Republic Mission to the United Nations
747 Third Avenue
New York, N.Y. 355-1730

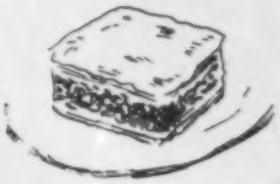
SECTION NINE

RESTAURANTS AND FOOD SHOPS

These are all places were Middle Eastern foods are prepared. In many cases the owners or chefs would be willing to discuss the cuisine with students, and might even demonstrate how certain dishes are cooked. Your students might enjoy the experience of having a typical Middle Eastern dinner at one of these establishments.

BOSTON, MASSACHUSETTS AREA

Acropolis Restaurant, Inc. (Greek)
1680 Massachusetts Avenue
Cambridge, MA 492-0900



Arabic Baking Company
860 Washington Street
Norwood, MA 762-9649

Armenia Bakery, Inc.
263 Belmont Street
Belmont, MA 489-1361

This is a location where baklava, chorek, lahmajun and Syrian bread are baked.

Armenian Pastry Shop
365 Trapelo Road
Belmont, MA 484-1498

Athenian Taverna (Greek)
569 Massachusetts Avenue
Cambridge, MA 547-6300

Eastern Lamejun
145 Belmont Street
Belmont, MA 484-5239

Karoun Armenian Restaurant
237 Newbury Street
Boston, MA 247-9152

Parthenon Restaurant (Greek)
924 Massachusetts Avenue
Cambridge, MA 354-5444

Sabra Restaurant (Israeli, Kosher)
57 Langley Road
Newton, MA 964-9275

Teddy and Libby Greek Foods
11 David Square
Someville, MA 623-9238

ESTABLISHMENTS IN CONNECTICUT

Adajian Restaurant (Armenian - Middle Eastern)
297 Asylum Street
Hartford, Ct. 524-5181

Athens Pizza and Restaurant (Greek)
4 Balmforth Avenue
Danbury, Ct. 744-5261

Bagel Nosh
Trumbull Shopping Parkade
Trumbull, Ct. 374-0707

Basel's Restaurant (Greek)
993 State Street
New Haven, Ct. 624-9361

Central Greek Coffee House
863 State Street
Bridgeport, Ct. 333-9845

Colonade Restaurant (Greek)
80 Hoyt Street
Stamford, Ct. 348-5057

Dave's Bagels
2335 Berlin Turnpike
Newington, Ct. 666-4135

The Lime Cafe (Middle Eastern)
168 Main Street
Norwalk, Ct. 846-9240

The Original Dave's Bagels
395 West Main Street
Avon, Ct. 678-1743

Pantheon Restaurant (Greek)
38-F Tunxis Avenue
Bloomfield, Ct. 242-3222

Plaka Restaurant (Greek)
920 Hope Street
Stamford, Ct. 324-4822

Silver Star Restaurant Diner (Greek)
Andreas, Anastasios and Alexandros Savvidis, Proprietors
210 Connecticut Avenue
Norwalk, Ct. 852-0023

Zarkadi Restaurant (Greek)
27 Bedford Street
Stamford, Ct. 359-1466

PLACES IN NEW YORK CITY

Ararat Restaurant (Armenian)
4 East 36th Street
New York, N.Y. 686-4622

Cedars of Lebanon Restaurant (Lebanese)
39 East 30th Street (between Park and Madison Avenues)
New York, N.Y. 725-9251

Divan Turkish Cuisine
338 East 49th Street
New York, N.Y. 826-1044

Fareed's Restaurant (Arab)
1384 First Avenue (corner of 74th Street)
New York, N.Y. 535-8598

Kervan Restaurant (Turkish)
252 West 47th Street
New York, N.Y. 221-8959

Laleh Persian Restaurant, Inc.
15 East 31st Street
New York, N.Y. 689-1166

Levant's Restaurant (Israeli - Middle Eastern)
1578 Broadway (between 47th and 48th Streets)
New York, N.Y. 247-7316

Gold mask 22 ins. high and 16 ins. wide

A chariot. Four of them, with leather harness, were found in Tutankhamun's tomb

SECTION TEN

SPECIALTY SHOPS

Most of the typical crafts and manufacturing skills for which Middle Eastern societies are famous haven't transferred very well to the New World. The bazaar or chasha (marketplace) or a souk (covered market) almost anywhere in the region would contain wonderful spice shops, jewelry stores where silver and gold filigree is made, copper shops where beautiful and functional utensils are produced, and many tailoring and shoe making establishments. Even pharmacies, grocery stores, green grocers and butcher shops in the Middle East make our American counterparts seem pale in comparison. Although not many specialty shops of these kind exist in southern New England, we can list some very interesting places that you and your students may wish to visit.

ESTABLISHMENTS IN THE BOSTON AREA

Greek Music and Gift Shop
22 Central Square
Cambridge, MA 354-6890

Middle East Store
2 Brookline Street
Cambridge, MA 492-9181

Topkapı Imported Gifts (Turkish)
678 Massachusetts Avenue
Cambridge, MA 354-2630

CONNECTICUT SPECIALTY SHOPS

The Middle Eastern traditional folk craft that is best known in the United States is oriental carpet and rug making. It was possible to identify seventeen oriental rug merchants in our state, most of whom are also experts on the motifs and designs contained in the carpets in their stocks. Many of them make frequent trips to the Middle East and actually go the local towns and villages in order to purchase rugs. They are an excellent source of knowledge about this part of the Middle Eastern heritage.

Arakelian and Balayan Rugs, Inc.
1315 Whalley Avenue
New Haven, Ct. 389-2171

Arthur T. Gregorian, Inc.
1253 Wilbur Cross Highway
Berlin, Ct 828-1105

Carpets of the Inner Circle Mount Carmel Center 2985 Whitney Avenue Mt. Carmel, Ct.	288-7455
Chooljian Oriental Rugs 1805 Post Road, East Westport, Ct.	255-9900
Crown Oriental Rugs 606 Post Road, East Westport, Ct.	227-3661 227-3315
Dilmaghani, Mehdi and Company, Inc. 222 Post Road, West Westport, Ct.	227-1266
Jack Arakelian Oriental Rugs 2590 Whitney Avenue Hamden, Ct.	248-1456
Jedidian's Oriental Rugs 734 Silas Deane Highway Wethersfield, Ct.	563-4811
Kaoud Brothers Oriental Rugs 334 Boston Post Road (Carpet Galleries) Orange, Ct. and 39 Danbury Road Wilton, Ct.	795-5264 762-0376
Majid's Oriental Rugs (Iranian) 346 North Main Street West Hartford, Ct	233-3802 523-5953
Pasha's Oriental Rugs 337 North Main Street (Bishop's Corner) West Hartford, Ct.	233-8188 233-1619
The Rugs of Persia 75 Elm Street New Canaan, Ct.	972-1944
Odalian Oriental Rug Gallery, Ltd. 19 West Putnam Avenue Greenwich, Ct.	661-0767
A.T. Proudian 300 West Putnam Avenue (Route 1) Greenwich, Ct.	622-1200
Royal Oriental Rugs 2391 Summer Street, Ridgeway Center Stamford, Ct.	324-1950
Schehrazade Carpet Galleries 415 Greenwich Avenue Greenwich, Ct.	661-5998

Tree of Life Oriental Rugs
28 East Main Street (Route 44)
Avon, Ct. 678-0234

Gift Shops

Israel Gift Shop and Hebrew Books
262 South Whitney Street
Hartford, Ct. 232-3984

Yehudit Israeli Imports
33 Crossroads Plaza
West Hartford, Ct. 236-6069

The Lebanese Community in Hartford

by Yvonne Haddad

Early immigrant family poses in front of their home

The Lebanese immigration to Hartford began at the end of the 19th century, and by 1910, there were about a hundred Lebanese in Hartford.

Most of these immigrants were from Zgharta and its neighboring villages in North Lebanon. A few came from the city of Beirut. A number of the Zgharta people had come to the United States earlier, settling in Springfield, Massachusetts, where they were able to find employment and be with friends. This was made possible, in large part, by Mrs. Mantura Frangie, a Lebanese immigrant for whom the American dream came true.

Mrs. Frangie was born into a rich Zgharta family. As a young girl, she wanted to attend school in Jerusalem but her mother would not allow her to leave home. As there were no schools for girls in the Zgharta area at that time, Mantura remained illiterate.

Reproduced from Arab Perspectives, 2(2), February, 1981, pp. 9-16 with permission.

After an unhappy arranged marriage, Mrs. Frangie was sent to America. She came first to Alabama where others from Zgharta had settled, but later, in 1878, moved to Springfield. She began her career by peddling dry goods. As her profits increased, she bought a wagon and later a store, and began to outfit friends and relatives with material for peddling. By the time of her death in 1932, Mrs. Frangie had 300 salesmen in her employ and their territory covered western Massachusetts and Connecticut.

When Mrs. Frangie's fortunes began to rise, her reputation reached Zgharta and the neighboring villages in North Lebanon. The economic and political situation in Lebanon was not good and many of her countrymen from the area, encouraged by Mrs. Frangie's success and her willingness to help new immigrants, came to the U.S. to seek a better life. The Frangies would bond the immigrants and set them up in business. Mrs. Frangie, nicknamed "Queen Mary," was able to provide political support and acted as intermediary between the new immigrants and the government. Most of these immigrants were related to one another.

The group that came to Hartford was small and somewhat overwhelmed by the large numbers of immigrants from other countries. Many of the Lebanese who were able to save enough money, migrated to other parts of Connecticut and to Pennsylvania where they opened their own businesses.

By 1920, so many Lebanese Americans had moved out of the Hartford area that those who remained felt the need to maintain and strengthen their relationships with the larger and more powerful Lebanese community in Springfield. Bonds of kinship, background, and customs were perpetuated for quite some time.

In the 30's there was a new wave of immigration to Hartford. Although some of the new immigrants came directly from Lebanon, most were from other places in the United States: Vermont, New Hampshire, Massachusetts, Maine, Ohio and Pennsylvania. A substantial number were American-born whose parents had come from different areas of Lebanon, including Zahleh, Batroun, Maasir al-Shouf and Ain Zhalta. They belonged to a different Catholic Uniate Church (more than half of them were Melkites) and were traditionally less individualistic and more open to assimilation.

Over the years, the balance was gradually shifted again and the most recent immigrants have come from Lebanon itself. The new immigrants usually live with relatives until they are able to make their own living and most families have supported relatives at one time or another.

The new immigrants reflect the United States' policy of selecting individuals able to contribute to the needs of the United States. These are mainly highly-trained individuals, including doctors, engineers and pharmacists, who are part of the "brain drain" from which Lebanon suffers.

There are between 1,000 and 2,000 people of Lebanese origin in Greater Hartford today. Obtaining a more accurate estimate presents a formidable task. Many names were changed by Ellis Island officials or were Anglicized at a later date. Many of the third and fourth generation Lebanese-Americans have intermarried with people of other ethnic groups; thus women now have surnames that do not identify their Lebanese background. Then, there is the absence of a religious institution or an ethnic school which would have provided support for a Lebanese identity. In fact, most of the third generation know nothing about Lebanon except what they see on television.

In the past few years there has been a new emphasis by third generation members on ethnic identity and an increased interest in learning about Lebanon.

"Many names were changed by Ellis Island officials or were anglicized at a later date. Many of the third- and fourth-generation Lebanese-Americans have intermarried with people of other ethnic groups; thus women now have surnames that do not identify their Lebanese background."

The Family

Identity in the Middle East is based on the family, the village of origin and one's religious sect. Because the early Lebanese settlers in Hartford shared these aspects, they were able to maintain a closely knit group.

Most of the Lebanese who came to Hartford were from isolated mountain areas where the family was the central social and economic unit and family relationships were rigidly defined. The family was essentially a

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producing unit and children were considered a source of wealth and income rather than expense. Large families were quite common.

Parental authority was all-powerful, with the father as the supreme decision-maker and disciplinarian. The ideal mother was supposed to be as soft and gentle as the father was rugged and stern. Her function was to provide love and protection and to leave discipline to the father.

Young children were generally fussed over and spoiled but as they entered adolescence, they were treated like adults and were expected to shoulder adult responsibilities. Older children took care of their siblings as a matter of course and acted as parental surrogates. Overall, the key to the successful operation of the family was mutual responsibility.

When the immigrants came to the U.S. they found it difficult to adhere to the traditional family structure. Although they were able to preserve a substantial chunk of their cultural heritage, the new environment and the alteration of their economic base necessitated basic changes in their lifestyle.

The father continued to be viewed as the final authority in all matters of discipline but because he was away on business much of the week, routine discipline was taken over by the mother.

In the new culture, parents had less direct control over the lives of their children, who attended American schools. The schools promoted American social customs and expectations that were often alien to the parents. First-generation American Lebanese were caught between the old-country traditions of their parents and the new-world values of their peers. Then and now, parents favored sending children to parochial schools because of the stricter discipline.

Girls were always chaperoned and there was no dating. Young people were channeled into marriages with persons of the same religion and similar background in the belief that by minimizing areas of differences and conflict, there would be a greater guarantee of marital happiness.

While these and similar ideals are still voiced occasionally, they were not enforced by the second generation or followed by the third. Assimilation into the American middle class made many of the old values seem inappropriate.

The custom of sending gifts to relatives in Lebanon was another expression of the individual's responsibility to the family. Recent immigrants, with strong ties to people in Lebanon, continue to contribute to the support of relatives but later generations of earlier immigrants have little idea of these family ties. Consequently, there is a sharp decline in the amount of money being sent to Lebanon.

Despite the adjustments to the American lifestyle that successive generations made, the family continues to be the central social unit among Lebanese-Americans. Parents and children still share experiences and the generation gap which appears to afflict much of American society has had minimal effect on the Lebanese concept of family responsibility and solidarity.

Meanwhile, a phenomenon common to many immigrant groups has occurred. As the early immigrants and first generation struggled to preserve customs and mores that were appropriate at the turn of the century, these same customs had gradually become obsolete in the old country. Second-generation Americans who visited Lebanon were amazed at the anachronisms that were propagated and perpetuated by earlier immigrants in the U.S.

Religion

The majority of the Lebanese in Hartford are Uniate Catholics. The early immigrants attended the local Roman Catholic services and occasionally the Maronite services in Springfield. The Maronite priest would come to Hartford for baptisms or marriages which were usually held in a borrowed church basement. The Roman Catholic clergy ministered to Maronites and Melkites, but it was apparent that assimilation meant Latinization.

Because of the absence of a paramount Maronite church in the immediate area and the unavailability of Maronite parochial schools, many of the third generation and even some of the first and second generation had no idea what the Maronite rite was. In 1972, the Maronites began a drive to build a mission church but the project is still

"When the immigrants came to the U.S. they found it difficult to adhere to the traditional family structure. Although they were able to preserve a substantial chunk of their cultural heritage, the new environment and the alteration of their economic base necessitated basic changes in their lifestyle."

rian confectionary and barber shop

in the planning stage. Over 50% of the Maronites prefer to maintain ties with other churches and parishes, thus illustrating their integration into the general population. Masses for the dead are said on the first Sunday of every month and a social hour follows the service with the family of the deceased providing the refreshments. In spite of the hesitancy to build their own church, there is general reluctance to give up these monthly meetings which reinforce their special identity.

Trade, Professions and Employment

When the pioneer Lebanese immigrants, the majority of whom were farmers, arrived here, they realized that the stories they had heard about America, the place where "you could pick money off the trees," were false. Instead, it was a land of hard work. They had had plenty of experience with that. Most started as peddlers, lacking other skills or capital. Their inability to speak English seemed a minor handicap, and they trudged into the Connecticut rural areas to sell their dry goods.

Women as well as men went out peddling. In some cases, the women had immigrated on their own. Once they had saved enough money, they sent for their husbands, who did not want to leave a sure source of income, however small, until another one was guaranteed. These pioneer women worked very hard alongside their husbands and at the same time raised children and maintained a traditional Lebanese home. They made their own bread and cooked Lebanese food which required long hours of preparation.

Industrialization brought about a shift in the economy and there was a corresponding shift in the job goals. Employment as a salaried worker became more attractive than peddling or shopkeeping. In part this was due to a change in the purchasing habits of the rural population. In the days of the horse and buggy, farmers had welcomed the salesman with his wares, but the advent of the car gave the rural folk greater mobility and shopping in the city became preferable. At the same time, immigrant peddlers, who had spent long periods away from home, wanted to be closer to their families in the city. The life of constant movement was becoming tiresome. Furthermore, the competition from the big stores made peddling and small business unprofitable and a steady factory job provided more security.

Although a few of the Lebanese who came to the Hartford area in the late '20s and through the '30s became self-employed, the majority had been attracted by the availability of work

"Identity in the Middle East is based on the family, the village of origin and one's religious sect. Because the early Lebanese settlers in Hartford shared these aspects, they were able to maintain a closely knit group."

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"The custom of sending gifts to relatives in Lebanon was another expression of the individual's responsibility to the family. Recent immigrants, with strong ties to people in Lebanon, continue to contribute to the support of relatives but later generations of earlier immigrants have little idea of these family ties."

in the factories and especially in the ammunitions industry.

A limited survey of trades and professions of Lebanese presently in the Hartford area revealed that 13% were in executive jobs, 27% were in professions, 24% were in private business, and 36% were salaried (the last category included both those employed in government and those in the private sector.)

Third generation Lebanese-Americans and recent immigrants tend to seek employment in corporations and professions. The third generation appears to be mostly, if not totally, assimilated into the mainstream of the American middle class society while recent immigrants are products of the modern Lebanese economy which is mainly service oriented.

Another interesting similarity that has been noted between recent immigrants and third generation Americans is a willingness to take bank loans. Earlier generations preferred to borrow from family and friends, a custom that was probably dictated by their lack of credit as well as the biases that the earlier generations had to overcome.

Education

The majority of the pioneer immigrants who came before the turn of the century were illiterate, but they were able to acquire enough English to survive in an alien culture and to become citizens, facts of which they were very proud.

Not all, however, came from the restricted mountain area where there was little opportunity for education. Some could read Arabic and Turkish, and occasionally someone knew English.

First-generation Americans of Lebanese origin in Hartford attended local schools both public and private.

Although a few went on to become teachers and professors, most joined their fathers in the family business after high school, or started their own businesses. Many served in the U.S. Army or worked in ammunition factories.

This situation appears to have changed. A limited sample of second-generation Lebanese-Americans, showed that more than 95% had graduated from a liberal arts or a technical college. This can in part be attributed to the availability of several colleges within commuting distance. It also shows the progress of assimilation and the greater emphasis on social mobility and participation in the American middle class, and the awareness that a college education helps to achieve middle class status. Significantly, the first generation was affluent enough to be both able and willing to provide a college education for their children. The present college generation of Lebanese-Americans are more inclined to go away to college, a further indication of the ongoing acceptance of American middle class ideals by the immigrant group.

A study of third and fourth generation Americans of Lebanese origin in the Greater Hartford area showed that the question is not whether they should go to college, but which college should they attend. There continues to be a preference for professional degrees over liberal arts degrees.

Although some of the American-Lebanese who moved to Hartford after the 30's from different parts of the United States were highly qualified professionals, those immigrants who came directly from Lebanon after 1945 are almost without exception highly educated. As a result of the educational and social revolution that has made Lebanon the educational center of the Middle East, the new immigrants include a high percentage of doctors and medical technicians who are graduates of the French school system in Lebanon. The new immigrants are westernized before they arrive in this country. In their case, assimilation appears to lag behind acculturation.

Politics

The Lebanese people come from a tradition of extreme interest in how subtle political changes influence and have impact on their lives. Being from a background that emphasized individual freedom and autonomy, however, they continue to respond negatively toward any efforts at political organization.

In Lebanon, allegiance was traditionally given to the political ruler and the church and even this allegiance varied in intensity. The only organization formed with a reasonable degree of success and cohesion came into being during the periods of stress and crisis. They were united when there was a common enemy. Once the threat decreased,

Arab-operated billiards parlor

the love of individual freedom superceded organizational bonds.

When they came to the United States, their ability to organize appears to have depended on the availability of leadership. Mrs. Frangie, a relative of a former president of Lebanon, and Father Michael Saab were a powerful team in Springfield and the community worked together and prospered together under their guidance. After the deaths of Mrs. Frangie and Father Saab, community spirit declined.

Traditional patterns in the American-Lebanese community have changed in direct relation to their economic situation. If the feudal system of Lebanon had survived, they would have continued to depend on the established leadership for their livelihood. In America, however, they were independent. Acculturation and assimilation erased most of the characteristics of Lebanese political structure. The major surviving trait appears to be the insistence on autonomy and freedom. Conversations with first-generation Americans of Lebanese origin reveal a deep suspicion of politicians, who are viewed as egocentric, self-serving manipulators of people who trust them.

Two second-generation American-Lebanese in Connecticut have been involved in politics: Ralph Nader and Toby Moffett, whose grandfather started as a peddler in the Frangie establishment. Nader and Moffett achieved prominence through their work in consumer protection. An interest in politics on the national level has only recently emerged and there have been several Congressmen and one Senator of American-Lebanese descent. Given the minority status of the Lebanese-Americans and their attitudes towards politics and organizations, it is obvious that the Lebanese heritage of these politicians played little part in their appeal to the electorate. Clearly, their assimilation into and identification with mainstream American culture is complete.

While recent immigrants and American-Lebanese of the first- and second-generation appear to have a better understanding and perspective of the situation in the Middle East, many of the third- and fourth-generation express confusion over the events in the region. There is a natural hesitation to discuss politics pertaining to Israel, as they fear that airing their generally pro-Arab, anti-Zionist views may jeopardize their situation as a small minority. Although some disapproved of unquestioned U.S. support to Israel, all of them emphasized their loyalty and patriotism and readiness to identify with U.S. objectives. Curiously, few are aware of "Operation Boulder," a U.S. government project in 1972 that resulted in harassment of Arab-Americans.

Perceiving themselves as supporters of the Palestinian people and viewing Lebanon as a host country that has offered the Palestinians many advantages, they are bewildered by the present crisis in Lebanon.

Generally speaking, Lebanese-Americans prefer to keep a low profile. Those questioned feel it is futile to write letters to Congressmen and have opted for a passive role in political matters. Until recently, there was no Lebanese political

"When the pioneer Lebanese immigrants, the majority of whom were farmers, arrived here, they realized that the stories they had heard about America, the place where 'you could pick money off the trees,' were false. Instead, it was a land of hard work."

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Early Arab-American grocery store

organization to act as a lobby group on matters of interest to the Lebanese. The present crisis in Lebanon has led to the formation of the Lebanese American Unity Committee and there is a local chapter in Hartford.

Cultural Heritage

Early Lebanese immigrants to the Hartford area preserved much of their cultural heritage. Although the small size of their group made it difficult to maintain identity and culture, their lack of English fluency and the strange customs of the host country encouraged them to keep in close contact with nearby Lebanese-American communities. Sunday visits to relatives in New Britain, Waterbury and Springfield helped to reinforce their ethnicity and contributed to the survival of traditional customs and group cohesion. At the same time negative experiences of the early immigrants encouraged them to replace their native customs with norms acceptable to the dominant culture.

As a result food customs have survived more readily than language. Whereas the fourth-generation young women are able to create beautiful trays of Baklava, they have no knowledge of Arabic.

The number of Lebanese-Americans in the Hartford area has always been too insignificant to support an Arabic paper or radio program. Those who wanted Arabic publications had to get subscriptions from elsewhere in the U.S.

Celebrations, *Mahrajans* (festivals) and *Haflis* (parties), in which Arabic music was sung, were held in different cities at different times. The famous Lebanese singer, Odette Kado, performed in Hartford several times. Entertainment in the early part of the century was mainly provided by listening to a singer and participating in the *Dabkeh*. Men usually danced; young girls were allowed to participate, while the women watched.

Of late, ballroom dancing has become popular. A simple form of *dabkeh* survives. In recent years, a belly dancer has been featured at festivals, an event that would have aroused the fury of the earliest generation who considered belly dancing immoral. Interestingly, not one of the belly dancers featured between 1970 and 1976 was of Arab

"Although a few of the Lebanese who came to the Hartford area in the late '20s and through the '30s became self-employed, the majority had been attracted by the availability of work in the factories and especially in the ammunitions industry."

Baker displays baklava tray in Los Angeles

descent.

While several of the early immigrants and some of their children became shopkeepers, none of their stores catered to ethnic needs or carried ethnic foods. Most of the cracked wheat, the *halawi*, the spices, the sesame seed sauce, the olives, et cetera, were shipped in from New York. Until the '30s Arab food was bought at the Sahadi Company on Atlantic Avenue in Brooklyn and a year's supply would be ordered at one time.

The small number of Lebanese in the Hartford area continues to be a factor in their culture. Many are unaware of the impact of Lebanese-American intellectuals on the Arab world. Although a few have copies of Gibran's *Prophet*, most have not heard of the Lebanese-Americans of literary fame, Nuaymeh and Abu Madi, who have had an extensive influence on modern Arabic literature.

The Lebanese of Hartford and the American Dream

The early Lebanese who came to this country shared the dream of most immigrants in the 19th and 20th centuries—making money and raising their standard of living. Americans of various ethnic groups have aspired to own a nice house and one or two cars.

A further attraction is that in the American experience, material success brings with it social acceptability and it is frequently difficult to see

Hartford

where one ends and the other begins. The early immigrants who decided not to return to Lebanon naturally participated in the social part of the dream. Because accumulation of wealth in itself was no longer sufficient, it took the form of affluent living.

The tendency of American society to equate success with promotion into the white collar job corps has effectively influenced the Lebanese and they are proud of members who have achieved professional and executive status. The work ethic is strictly adhered to but ability to enjoy the fruits of one's labor, to take vacations and trips, is definitely a status symbol.

The good old days, when things were better and when the American dream was not challenged and threatened by decreasing opportunities, are still seen with nostalgia. Having worked hard to acquire the luxuries of life that soon become necessities, it is very hard to accept inflation and shrinking affluence.

When the American dream is revised or re-evaluated, American-Lebanese will surely be right there with the rest, working towards its fulfillment.

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"A study of third- and fourth-generation Americans of Lebanese origin in the Greater Hartford area showed that the question is not whether they should go to college, but which college should they attend. There continues to be a preference for professional degrees over liberal arts degrees."

CORRECTING STEREOTYPES ABOUT MIDDLE EASTERN PEOPLES

Unfortunately, American mass media frequently distort and malign Middle Eastern leaders and events. Studies of attitudes among Connecticut school children have demonstrated that many have unfavorable perspectives regarding Arabs, Iranians and Turks.

An Arab with grotesque features flaunting control over the West appeared last year in the Boston Globe.

More balanced interpretations can be fostered by instruction that helps students to recognize cross-cultural slanting. This can be done, for instance, by encouraging students to maintain a file of clippings regarding the treatment of Middle Eastern issues in the press. It can contain news stories, editorials, and/or cartoons. Another approach is to monitor coverage on television using a rating scale to identify the perspective and types of information and evidence that are provided.

If access to copies of the press from Middle Eastern countries is available, the students may benefit from getting acquainted with the ways the United States and American policies are interpreted in the indigenous media. A publication that has frequently carried this type of material in English translation is Atlas Magazine.

Excellent background reading for teachers and high school or college students on the subject of cross-cultural stereotyping and distortion is:

Edward W. Said
Covering Islam: How the Media and the Experts
Determine How We See the Rest of the World.
New York: Pantheon Books, 1981.